

July 1, 2018 - 8

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THE
VVEAKENES
OF
N A T V R E,

And the strength of *Grace*;

O R,

AN ANTIDOTE AGAINST
Arminianisme.

By I. Pariss.



L O N D O N,
Printed for *James Boler*.

11.1



A SHORTE DIS- COVRSE OF NATVRE, AND GRACE, AND FIRST OF NATVRE CORRVPTED.

LIBER. I.

N the discourse of the qualities of humane nature corrupted, we can not but lay the fault in man, where we find it, and not in God where we finde it not. For aboue all thinges it is a trueth most certaine, that in the beginning God created all things in their kinde good; but man he made the perfection of all his workes, and therfore most perfittly good: in dignity, little inferiour to the Angels; in authoritie Lord of the world; by right the inheritour of life eternall; & in all resemblances of diuine properties, in holinesse and righteousnesse like himself. Thus he framed man at the first. For, only lo (sayth the wiseman) this haue I found out, that God made man righteous, That is,

Mans creation.

Gen. i.

Eccles. 7.31

A

sound of bodie, sincere in soule, and perfect in both. And yet anon after this his so ex-

Mans fall
Pes. Lomb.
lb.2. d.13.25
lent a condition by creation there ensued a
maruelouse alteration, both in his body sub-
iected to corruption, and also in his soule so
strangely blasted, that the better qualities
therof all, were quite rased out, and cleane
defaced.

*The propa-
gatio of sin.*
Gen.3

Rom.5.12
*Concil. Au-
rasic. &
Mileuis.*
can.2

Eph.2.3
Job.25.4

world how Satan assaulted Eue, and Eue entisid her husband to consent to eate, who in disobedience did eate of the forbidden frute, and thereby (he being no priuat man, but the roote and head, and first of all posteritie succeeding) from race to race along in and from him, though not personally then, whē men yet were not, yet properly enough, in the guilte of sinne we all became sinners, and nowe cche man in his owne person is polluted with the staine therof, *by a naturall, and therefore by a most necessary propagation* of sinne one from another.

For nature can not but necessarily worke always after one & the same fashion, in all things naturally like cometh oflike, in qualities many times worse, in kind always the same, insomuch that the children of Adam well may they be worse, better then their father

father from whom they came they can not be. Wherin for to view how bad we be, making as it were an anatomy of our selues, we may apart consider eche parte of the whole man seuerallie by it selfe.

Concerning the bodie first in generall, *sin in the body and every part thereof.* may not the prophets words be auouched of the naturall man literally as they lie? From the sole of the foot to the crown of the head, *there is no sound part?* *Totum est pro vulnera corpus.* *Essay. 1.6* All is full of boyles and corruption.

In particular, fancie occupieth the head, and pride the heart, and impudency is seene in the eyes; the naturall mans eares are stopt to good, & itch after euill tidings, his throate is an open sepulcher; the poyson of Aspes is vnder his deceiptfull lippes; stiffe necked is he and obstinate in euerie wicked way; his feet are swift to slaughter, his hands embrued and bathed in bloud, and his righthande an apt instrument of all iniquitie.

These enormities appeare not euer at all times, nor in all persons. For certaine men seeme to be and be lesse vnruly then some, but those that are ouerruled only by naturs conduction, without any secret diuine restraint, haue alwayes ranged out of order without end or stay in any one meber. And

what if some did kepe in, or rather haue bin
kept in frō such so manifest outragiousnes? Neuerthelesse God counteth the bodie, and
the partes therof accessarie to, and guilty of
all the faultes of the soule, as inferiours con-
senting to their superiours intent. And be-
cause of their neere coniunction in one per-
son, albeit the external act doth not euer fol-
low or outwardly appeare.

Mat. 5.28

*The chiefest
seats of sinne* The residence and chiefe throne of sinne
in deede, is in the soule, whence it riseth, &
taketh head, where it remayneth & raigneth
most: and therfore this part requireth more
speciall consideration.

*The parts
of the soule*

The chiefe parts of the soule most spo-
ken of among diuines, & commonly known
to Christian people are of the mind and the
will. If the mind be wise, it is likely the will
is better aduised, & will the rather endeuor
to do the better. But if the minde be out of
her tune, the will can neuer be wel in due or-
der. Now let vs see a little how it fareth with
the naturall man in both these.

The blindnesse of mans understanding.

1. Cor. 2.14

THe natural man perceiuth not the things
that ar of God, because they ar spirituall
& he naturall: and therfore in Gods matters
he

he is not onely weake sighted, but quite
blind. The case of the Sodomits that groped *Gen.19.11*
as men in the darke, and could not find Lots
door is one with the cōditiō of the vnregene-
rat, who seeth not the way, verily seketh not,
certainly findeth not the doore that leadeth
& openeth vnto heauē. For in our selues we
are not only darkned, but darknesse: & can *1. Pet.2.9*
darknes cōprehēd the light? If the blind lead *Job.1.5*
the blind, the one falleth vnder, & the other
vpon, but both into the dike. If that which
shold be thine eye to thine affectiōs be dark
how peruerse also is the wilfulnes of all thy
lusts? But he that beleeueth not, but resteth
only in the imagined puritie of naturalls, as
the Pelagians, or is in some good liking of
natures habilitie, as is the Semipelagian the
Papist, he seeth nothing, cōceiueth nothing,
vnderstandeth nothing as he shold, neither
is he capable of heauēly thoughts. For seime
he neuer so mighty, potent, politik, wise, dis- Sap.1.6 v.
niver. in st. if.
doctr. lib. 2
cap. 10
crete, honest in all kinde of honestye, yet
because he hath not faith the true roote of
godlinesse, those fruites that he can beare,
things faire in shew, yet in truth they are but
bastard fruits, and vnpleasant to a good tast.
For without faith and a sure confidence that *Rom.14.23*
we do wel, which procedeth of a true faith in *Heb.11.6*

Philip.1.129 God, it is impossible to please the Lord. And this faith is not of natur but of grace as shall be shewed afterwards. For natur being thoroughly poisoned bringeth foorth nothing but poyson; & who fedeth theron, fedeth on poyson, eateth & drinketh foolishnes, and is nourished with folly, crawleth vpon his belie, & groueleth vpon the earth like the sinfull serpent.

The wisdom of the world is foolishnes in
Gods judgement , who knoweth best what

1. Cor. 1.19 is true wisedome, and hath pronounced, *Esay.29.14* that the prudency of the prudent, & worldly *Ierem.5.5* wise men he will reprove. because they and

Jerem. 5.5 wise men he will reprove, because they and he agree not in any one part, neither in the entrance, end, or midway of any one action.

Esay.55.8 Psal.99.8 Our wayes are not his wayes. Our inuentiōs prouoke him to wrath, our deuises are diuers and contrarie, and therfore not for him.

The persuasions & frowardnes of mans will.

Now if the mind be ignorant & vnskilfull
in that, that is to be wished for, how can
the wil, which taketh all her instructiō thēce
rightly desire she can not tell what? Doth a-
ny man ame at the marke he neuer sawe? or
desire the thing, he neuer heard of? Christ
our Sauiour told the woman of Samaria, if
she knew with whom she talked, ^{she} would
craue

crave the waters of life of him, but therfore
she begged the not, because she knew him
not, and could not tell, neither what, nor of
whō to ask. The very philosopher could tech
his scholers, and common experience doth
testifie the same, that no man loueth or lon- *ἐκ τούτων δέξαται*,
geth for the thing he neuer loked vpon. And *τούτοις δέξαται*,
howe little insight, or rather how perfectlie
blind by nature we are, is alreadie shewed.

Farther, no man naturally wisheth for a-
ny thing, but he hath not only an insight, but
also a delight therin, and it is gratafull to his
nature, & pleasant in his eyes, or at the least
so supposed either in comparison of some-
what else, or in som sort or other so reputed.

Herupon I will suppose an impossibilitie,
that man hath a cleare eye in that *great mi-
sterie* of godlines, which the Apostle descri-
beth and which is the ground of all know-
ledge. But I aske, how is he pleased, how is
he delighted therwith?

1. Tim. 3.16

Be wee Greekes reckoned the wifest of
the Gentils or Iewes once the people & pe-
culiar chosen of God? The mistery of Christ
crucified to either of these, is either marue-
lous folly, or wonderfull offensiue, & to both
of them alike, if God in iustice leaue them to
them selues, the preaching of the Gospell,

1. Cor. 1.23

which shold be the odor of life, if they could beleue, loue, and embrace it, is becom a sauour that they canot brook, a sauor of death to death euerlasting, & in fine they perish in their sinnes, wherin their faithles natur toke such delight.

Wherfore if a naturall man, & an vnbeleuer, wold beare good men in hand, that naturs case is not so hard: if Andradius the commentator of the Coucell of Trent, as being priuy to their secret meaning, herein speake neuer so honourable of the state of heathen men to be saued without Christ: if *Piggibus* or the schole of Colen, or all the scholemen in the world, wold qualify or alay the stregh of sinne, with vaine reasoning, and fond but gay distinctions as they think of *conueniency* & *congruity* &c. What is to be done? touch these faire apples of *Gomorrha* with the finger of the holy Ghost, & they wil fal straight all to dust. Or be it, that the wine that the harlot offreth be strong, the spice of distinctions sweet, the harlot subtil, her allurements many, fine, & forcible, yet the truth is stronger, and wholsomer, will and must preuaile.

In flesh dwelleth no good, so saith the spirit of God. Wherupon without contradiction it followeth, if no good, no degree of good

at

Orisb. expl.
lib. 3

Contro. Ra-
sif b. 1

Dial. 2

Sarc. in diff.

Schol. Doct

Ang. de Ci-
niu. Dei lib.
21. c. 5

I. Efd. 4. 4

Rom. 7. 18

at al, ether spark of knowldg, or inclinatio
of will, or ability to reach out hand towards
the receiwing of any good. For euē the good
willingnesse which is graunted by grace, is
hindred by nature as much as in her lieth.

Therefore the old man must be quite put
of, the old leuen cleane purged out, our lusts
not proined, but digged vp by the rootes, &
throwne away, our flesh crucified, & of our
selues altogeahter denied. O Israel howe
long wilt thou tarie in a strange lande, woo
woorth the man that delighteth in his natu-
rall corruption: O sinfull flesh happie is he
that taketh thy yong children, I meane the
very beginnings, euen the concupiscences
and first motions to sinne and dasheth them
against the stones, or smothereth them in
their cradle, or killeth them in their mothers
wombe. For of flesh can come no good, &
happie is he that maketh away a rcbellious
euill.

Concupiscentis is verie sinne in whom soever.

And eu'en these by name are full of euill
naught and wicked, and very sinnes, al-
though they come not to age, and thou cō-
sent not vnto them, eu'en in the regenerate
mā it is so, much more so in the naturall. So

*Nen illis
consentis,
etc. Aug.
in Psalm.
75.*

speaketh S. Augustine in plaine tearmes in handling one of the Psalms, whom I the rather here mention because he is much alledged to the contrary very vnskilfully, and chiefly for that our late Césurer sticketh not to vaunt and bragge of S. Augustine, and that Maister Charke hath neither shew nor syllable in this case out of him.

*Defen. of
the cens.
pag. 133.*

*M. Traue,
in his an-
swer to the*

*epist. suppl.
p. 252.
Rom. 5.*

*Conc. Trid.
Sess. 5. dec.
3.*

2. Cor. 12.

4

If thou be a scholler I referre thee to the place coted in the inargent: if thou art but onely exercised in the worde of God, the scripture alone may content thine humble minde, and instructe thy conscience most abundantly.

It is forbidden in the Law, we being new borne in Christ are bidden to pray against it. S. Paul doth sigh in respect of it, & calleth it sinne, I trow, properlie enough when he saith it is the body of sinne, and bonde of death: although men that followe their lust, write never so hotly in defence of luste, saying that S. Paul spake not properly, and cursing all them that say the contrarie.

S. Paul saw many things in heauen, that he might not vtter on earth, but the sinne he spake against, was an inhabitour in the tabernacle of his body, and within his boosome, he felte the sting thereof sharpe, and could

could not but complaine , how truely , how properly , and with how conuenient words , they that haue S. Paules spirit , fence , and feeling , can say with teares and vtter with grieve.

S. Iames when he would cleare God of finne, he saith , God tempteth no man : as who would say , if he did , then were the case altered . But euery man (it is generally & in particular true) euerie man is tempted of ^{Iam. I. 13.} ^{Concupi-} ^{cence amo-} ^{the} ^{finne.} his owne lusts . This is the spring , the roote , the cause of finne , which issueth out into diuerte stremes , & is deduced into sundrie branches by consent , & then it is called comonly and named finne amongst men , who otherwise iudge not but by the exterrall acte . And then also , (which in deede is S. Augustines meaning) God is more prouoked to wrath , & without repentance fore- ^{Tem. 7.} ^{etc.} prised counteth man *quoad reatum crimen & regnum peccati* , more guiltie , and blameable , and thrauld to finne then , when by consenting to the sway of his sinnefull lusts , he is caried away wilfully with the stremes of them .

But S. Paul considering the waight of sin , as before Gods exact iudgement in the merit thereof , sheweth that whereas we ought to

Rhem. no-
ses : Rom.
7. vers. 7.

serue and loue him with all our powers, the least defect in the least part whether habitually or actually in the nature of sin is perfitt sinne, expressly against the commaundement of the Lawe. But we will goe on a little, and reason with them.

Rhem. not.
I am. cap.
. vers. 15.

Concupiscence tempteth, haleth backe from good, and helpeth forward to euill. This is without question. Nowe whether thou consent or dissent, that is somwhat to the will, it is nothing to the luste, except to make it more manifest, if thou consent, and if thou dissent, yet in the nature of sinne it is neuerthelesse sinnefull, though it be stayed in the first degree.

But if I be not deceived, concupiscence of nature corrupted, whereof I principally speake or in whom soever, ioyntly and inuisibly importeth always a cosent withall immediatly ensuing.

To lust, to desire, to will, for doctrine and exhortions sake well they may be distinguished, I can not see how they may be seperated or staied, if we had rather hew at some bowe of them, then strike at the roote.

Act. 16. 2.

The children of darkenesse are wise in their generation, in naturall causes or signes to foresee a tempest, in pollicie to forecast

cast the woorst, to stop the beginnings, to giue no place, no not a litle to the raging sea. Why do we not the like? why are not spirituall harmes discerned and preuented?

M. Harding in some sort vseth a vaine defence of an vnchaſt toleratio of the ſteewes Confut. of the Apol. at Rome, by reaſon of the hotnes of the coū- pag. 162. trie, as if Italie were hotter then Iurie which is not ſo, or if it were, what then? and for concupiſcence he and his breatherne haue ſince written much. But doth the Lawe of Defect. lib. God melt away with the heat of either na- 3. cap. 4. tions or nature, of places or men? Cenſur. of M. Ch. ar. Defence p. 113. Diff.

Me thinketh after ſo great light ſpread into the worlde, after ſo long debating though of ſundrie other ſorie quæſtions for the Church againſt the ſcriptures, for works & merits againſt faith, and mercie for ignorance againſt knowledge, yet men ſhoulde Stapel. lib. not come to this point to be ſo badly affe- 3. cted, to maintaine the woorſt parts of man, Epift. to the LL. of the conc. and to excuse them, when they are oppug- ned. Verily if they had either conſcience or remorse, their learning ſhould not be thus abuſed, ad proſtituted by open writing to maintaine ſinnefull luſt.

The midwiues in Ægypt preſerued the children of Iſraell, it was well done: if the Exod. I. 17

midwiues of Israell would destroy the children of Ægypt it were better: and if the bōd mother with her brats were quite cast out and banished, it were best of all, if God so would: but concupiscence the mother, and the first motions, and peruerse will to sinne as twinnes that come of her, together with froward mindes, that foster vp both mother & daughters can hardly or neuer be voyded in this vale of sinners, & proctors for sin: yea the perfitest men are imperfect, the cleanest vnclean vntil the euening, which as Isychi⁹ g. in Lest⁹. cap. 15. alludeth, is till men in repentance agnize & craue pardon for ther faults, which shall be accomplished to the full in the euening, that is, in the end of the world.

Suddaine motions entangle a man before he can deliberate upon them. Then, not 7. Rom. v. 15.

Yet if in the meane season we suffer naturall corruptions & cōcupiscences to haue entangle a their motions, motiōs naturally moue their man before foote forwarde, and cannot stand at a staie, and will seeke incontinētly to prouoke cōsent & wil, & these once ioyning all in one, the hole man is become bound, head and hart, hand and foote: his head can not desise, his hart desire to doe, or any member execute a good dutie.

And thus is man by these meanes subiected, made a seruaunt, captiued, and kept prisoner,

prisoner, and as a flauie folde vnto and vnder sinne.

*The whole question of freewill hande-
led at large.*

This being thus, we can not but maruaile what our aduersaries meane, when they crie out amaine, we are free, we are free. Are they mad, or do they dreame thus of a freedome in so great subiection of libertie, in the middest of captiuitie and extreame bondage? As if a man could or would looke for health in sicknes, for life in death, for the liuing amongst the dead. For naturally we are not onely sicke, but also dead & buried in sin. And I pray you, what sense, what abilitie, what will is there in a dead man, to perceiue, desire, or endeouour to be reuiued?

But stay: are men blocks say they and stones? yea a great deale worse. For timber and stones lift not vppe themselues against the carpenter, and mason: but man though he be dead from righteousnes, yet he liueth and is quicke, and full of agilitie in all euill, herein he hath a will free enough, as it were a stremme running downe an hill, and yet not properly free, being thrawled to sinne, as Augustine vsing the word (free) seemeth Fulgens.de
in car. Chr.
19. cap.

Serm. 13. to correct himselfe by and by vpon it. For
de verbu concerning godlines his will is wounded, &
Ap. Male maimed, it can neither looke vp, lift vp hād,
agimus li- or stirre foote to goodnes , it was lost long
bera volū- agoe and is not now to be found.
bate, quan-

quam non

libera, sed

serua ad

peccatum.

Conc. Au-

rasic. can.

7.

Yet when God giueth grace , and inspi-
 reth from aboue , we are without eompari-
 son farre better then the senslesle matter,
 but all this is elsewhence, that we are thus
 enabled but to receiue the printe of his
 spirite.

I will take away your stonie harte, saith the
Ezech. 36. Lorde in his Prophete , first he taketh a-
 36. way that which is ours , that he may giue
 that which is his. Before this, if a stone may
 boast of his softnes , then may we , if not the
 stone, then neither we . For our hartes are
 all of stone and ragge, wherfore I will giue
 you a newe harte . This is more then to re-
 new the olde, and this will lie doe, and whē
 he hath done so , then he will write his awe
 in our hartes , and make vs to walke in his
 wayes.

Psal. 51.11

Marc. 10.

38.

Create within me a new hart, The Prophet
 Dauid prayed , and if he prayed a better
 prayer then the sonnes of Zebedy, that is, he
 knew for what in truth and veritie , and for
 the thing he wanted , then is it plaine that

our

our hart (for this is not Dauids case alone) must be created, as if it were not at all. And then obserue that, that which is to be created is neither of counsell nor consent in a freenes of good will to the creator, or in a willingnesse towards his own creation. For how can it be, before it be framed first, and haue his being?

God often telleth vs and we ought alwayes to agnize that he doth all, and we nothing in good things. He it is that preuenteth with his grace, prepareth by his word, enclyneth vs by his spirite, & worketh both the beginning, & the ende, and the continuance of our good conuersion at the first, and conuerstation in his lawes afterwards, notwithstanding all Obiections
of the ad-
uersaries
answered. qua-
reling to the contrarie.

In the beginning say they when God had made man, he left him in the hand of his counsell, gaue him his commaundements Ecc. 15.14.
Stat. lib. 4.
cap. 3. & precepts: if thou wilt, thou shalt obserue the commandements, & testifie thy good will. Water and fire, good and euil, life & death are set before him: he may stretch furth his hande to either, as he list, & liketh best. All this is true.

In the beginning the case was so. But

this is not the question, what man in the beginning by creation could, but what by nature now he can do. He is a fonde Phy-
sition that to comfort his paciente, can
say nothing but this, this man once had a
sound body, and a perfitt constitution: it
was in him to haue liued long. The dis-
eased commeth to the art of Phisicke, and
seeketh helpe, not because he was once
whole, but for that he is nowe sicke.

I will shew in a word or two by an ea-
sic similitude, how sillely they conclude
out of that place: I haue this or that put
into my hande, I may holde it fast or let it
go. Here is a choice, a free will, but when
once I haue let go mine holdfast, or wilful-
ly thrown away that which I held before,

*August. de
Natur. &
Gra. contra
Pelag. cap.
53.*

shall I still say, my hands are full, whē I
haue emptied them? or when I haue wo-
und mine owne armes and handes in such
sort, so that they are not able to reach furth
themselues, & now being vnapt & vnfitt to
apprehend, or receiue any thing else but
infirmities, because these were otherwise,
therefore shall I presumptuously conclude
they are so? In Paradise it was so with vs:
ergo, it is so also in other places. What
Logicke doth reason after this fashion? it

was

was, ergo it is. It was in Paradise, ergo elsewhere. God cast man out of Paradise, *Gen. 3.24.* and at the east side of the garden of Eden, he set the Cherubines (his Angels) with a shaking naked sword in terrible maner to keepe man frō entring to, & so frō eating of the tree of life. Where is now, reach furth thine hand to death, & vnto life, &c. wheras he is barred frō the better which is life.

In cōsidering this place of Iesus the son of Syrach, & also beholding the canonical scriptures wherein the auncient blisfulnes of man is described, as his agilitie of body, his habilitie of minde, perfection in both. I know not howe, I cannot but recorde a prophane storie or two. Milo Crotoniata *Cic. in Cat. Maior.* when in his weake old age he beheld such as himselfe had bene, yong men mightily contending at some exercise of strength, he cast his eye, and looked vpon himselfe, wept & saide : These armes were armes once, but now they are drie and dead, & are not. Likewise Alexander the great at *Plutar. de* one tiime whē he had cut but his finger, & *discrimen.* at other times perceiuing his affectiōs sub *amicis & a-* iect to choler, lust, & the like faults, though *dulatōr.* his flatterers bore him still in hand, that he was a gods son, & a god in deede, he tolde

them, no : the gods were not wont to bleede with paine , & liue at pleasure fancifully as himselfe did.

These stories neede little application, if we consider our weakenesse, and conceiue aright of our infirmities, these flattening colours , that want the oyle of Gods truth, wherewith they labour to paint out our deformednes to Godwarde , woulde soone be washed away and come to nothing.

The best and fayrest shewe at the first sight for free will is that of water and fire, lite & death, good & bad, set before mankinde in Adam. But looke vpon the place directlie, albeit it be not Canonicall scripture , and therefore not sufficient to informe thy faith , or to be alleadged in a doubtfull matter, looke vpon it with a single eye , and by way of comparison consider thereby thine owne power. In the place thou shalt finde the first worde ΙΧΑΣ, in the beginning, to referre thee to an other time, as hath bene declared, and

Hyp. lib. 3. as Augustine doth shewe , and the wiser *cap. 11.* Papists see well enough , and of thy selfe *Stepl. lib. 2.* (O fraile and mortall man) speake the *cap. 15.* *Iosu. 7. 19.* truth , & shame the Diuel , and so consequently

*Hiero. præ-
fat. in libr.
Solom.*

*Idem ad Le-
sam. Ruff.
in expositi-
one in
Symb.*

Hyp. lib. 3. as Augustine doth shewe , and the wiser *cap. 11.* Papists see well enough , and of thy selfe *Stepl. lib. 2.* (O fraile and mortall man) speake the *cap. 15.* *Iosu. 7. 19.* truth , & shame the Diuel , and so consequently

quently glorifie God. And if thou hast but a spark of humblenes, thou wilt frankly confess that thou art farre from the libertie which these wordes imperte.

And as for vs what can it auaile vs to debase mans corruption, if it were as good or better then they make it? haue we not equally our partes therein as well as they? If our fieldes had no blasted corne, our gardens no weedes, our garmets no spots, our trees no shriueled apples, if our flesh were spirite, and not flesh, our wisckome right, and our will free, what harme can the protestant take for yeelding to these things, if they were true?

Onely we know, that the friends of nature are enemies to grace, and that all our sufficiencie or aptnes is of God: and therefore nothing, but insufficiencie in man. And this being known, shall it not be acknowledged? or may we ioyne with them that are at variance with God in his word, which teacheth a quite contrary lesson, shewing that the very frame of mas hart is *only euill alwayes, only euill: therfore perfittly Gen. 6.5.* naught & in no part good: *alwayes euill: ergo neuer good, & therfore extreamly bad,* whether we respect the nature of sinne, or

continuance in finning.

Dens. 30.

Moses hath the like place in sounde of words to that out of Ecclesiast. much alleadged, & in euerie particular circumstance vrged & driuen further then the Prophete meaneth, or in truthe can be maintained. where, of the commaundement, which in Deut. is cōmaunded, it is protested before heauen & earth, that it is not hid from the people, or far of in heauen or beyonde the sea, but neare vnto thē, in their mouth, & in their hart, life & death, blessing & cursing are set before the people, & they cōmaunded, & exhorted to chuse life.

Here, say freewillmen, here is an electiō or choice, a free wil. *Choose life*: neither is the matter hard to do, life & death, cursednes & blisse are set before vs, it is in vs to receaue either. & reason so: say they: for if we might not dissent, or consent, but were at a point, to what ende serueth the exhortation? or if we coulde not consent to good (which is the harder thing) why are we commaūded to choose life, to embrace it, and to consent thereunto, and to doe accordingly.

In all this I note three thinges, that the aduersary would inferre, first a knowledge of

of the Lawe, then a will to receiue it, and thirdly an abilitie to put it in practise. A knowledge he proueth by these wordes *it is neere thee, not aboue thee, nor beyonde thy reach*, not distant in place, thy mouth can talk thereof, thy harte meditate there-upon. A will he sheweth because of the worde *choose*. An abyliity, for that these meanes are to the ende, the Law be done, obeyed, executed, and put in vre: *ut facias illud*. M. Gregorie Martins great skill in grammer, can vrge this matter no farther.

All this being graunted, the presumptuous Papist is neuer the neare his purpose, to proue a free will, or any other abilitie in the naturall man. For first God speaketh to a people, whome he had chosen, and called, and whom he had culled out of all the rest of the partes of the worlde.

Along time (who knoweth not this ?) God was chieflie worshipped amongst a few, in the familie of Abraham & his race, that vinarde only was his, all other trees were the trees of a forsakē forest. He toke and selected frō out of al the multituds of men, that only peculiar people, whō he loued & gaue a law, his statutes & ordināces

*Discou. of
hær. transl.
cap. 10.*

Psal. 147. 20. he made known vnto them : to other nations he did not so . The childrens bread

Math. 15. was made for children , whō he had made his children, and not for dogges . No vncircumcised person , no Cananitish foote might treade within his courts . But of this his people not only the heads, elders, and officers, but also the drawer of water, and woodcleauer , were such, as vnto whō the Lord reueiled himselfe in familiē maner.

Dens. 29. 11. And hence commeth the knowledge that is here spoken of, & hence also is the willingnes of a good choise, when God by the hande of his spirite did circumcise ther hertes, paring away the obstinacie of nature , & enduing them with faith , embrasing Christ , & so in him fulfilling all that is required.

And thus doth S. Paul expoūd this text (*the word is neere thee, &c.*) calling it the word of faith which was preached in the *Gospell.* And so we graunt, that whō God doth teach, they ar skilfull, whō the sonne doth set at libertie , they ar free, and who haue Christ haue all that is Christ's, the satisfaction of the father, the fulfilling of the law, & what euer else. *Let vs beare this yoke, it Ma. 11. 30 is sweete:* take we vp this burden it is light, sweete

Rom. 10. 8.

Ihon. 8. 36.

Rhemes.

Ma. 11. 30

weete and light are they to them that are
in Christ.

But why are these very things also exa- *Steph. 4. lib.*
cted euен of all without difference, as may *cap. 3*
appeare by other Scriptures, if yet some, &c
the most, and all whom nature ruleth, be so
blind, so vnwilling, & vnable to do accor-
dingly as is commaunded? or wherfore are
there such faire rewards, generallie to all
proposed, if in some certain it lye not, to go
so far furth as to thinke a good thought, or
to will well, much lesse to runne out the
rase, & to winne the crowne of their sal-
uation?

One aunswere will serue for both these
demaunds. Although the Lawe were not *The sub-
written, till Moses time, yet was it giuen* *Lawe was gi-*
to Adam and to all in him at the first, *as to he to Adam*
loue God aboue all thinges, and his neighbour though not
as him selfe. Which is an abridgement of *written till*
the decalogue. Then might the commaū- *Moses time*
dement haue bin obeyed, and the reward *Mar. 12. 30* *& 31*
obtayned. Afterward when it was to be
writte, no reason it should be lesse perfite,
then God made it, because man became
by his owne default more vnperte than
God made him, speciallie whereas yet,
there remaine most evident, and excellent

Gal.3.24

endes, and frutes thereof, as to knowe our dutie, though we can not do it, & therby to endeuour to finde that else where, that is not in our selues. And when we see that we are out of the way, which leadeth to the rewarde of life, we may by Christes helpe compasse it an other way, and come to the same end in him.

They say a dronken man hath a desire to seeme sober, when his feete can not carry his bodie. There is no dronkennesse like to that, which commeth by the wine of pride in vaine men. Wherefore to reppresse this naturall vanitie in all, & to keepe vs in a sober opiniō of our selues, God giueth vs a perfitt lawe to measure our imperfections by.

For otherwise wee presume to touche heauen with our finger, till we see the distance. What burden can not our sholders beare, till we fele the waight? Eagles eyes haue we till we looke into the sonne: we seeme gould til the touchstone reprove vs, straight, til the rule telleth vs the contrarie: like sores that seeme to be sound till they be deepelie searched.

The younge man in the Gospell thought that the keeping of the Lawe was

was but a tricke of youth. *All this haue I* ^{Mat.19.20}
done from my youth upwarde : But our Sa-
uiour as a skillefull Phisition, touching
the vaine that went directly to his heart, ^{Aug. Serms.}
de Temp.
bade him to go and sell all that he had, ¹²⁴
and to followe him, and the case was
straight altered, and his hypocrisie dis-
played.

And in deede these are singuler vses of ^{Endes and}
the law wel expounded, and fitly applied, ^{good vses}
both to conuince infirmitie, to accuse ^{wherunto} *she Lawe*
finne, and also to discouer dissimulation, to ^{scruesh.}
root out ignorance, to bring a knowledge
and a feeling that we haue offended, to
breede in vs humilitie, and to leade vs to
Christ, and being nowe in Christ, that it
may be a rule of liuing well to vs who euer
we be : and if we be publike persons, that
wee make our Lawes all according to the
Lords Law. And albeit we cannot attaine
to perfection, yet the imitation thereoffin
his owne children he accepteth. Neither is
it reason whether in the regenerate, or in
the vnregenerate, that the Law should be
such, as might be perfourmed of anie, ei-
ther as it were a mark set vp, where euery
man may hit it. For the leuell of our acti-
ons must be straight, though our deedes

be crooked, the balance euene, though our workes deceiptfull, and the glasse cleare, though the face that looketh into it, haue his naturall deformitie. And wheras they argue, that therefore man hath free will to good, because it is commaunded, they may make the same reason also, that man naturally without grace may fulfill the whole Lawe, in worke as well as in will, if he will. For the one is commaunded as expressely as the other.

It is manifest, that our abilitie or inabilitie is nothing to or fro, to the commaundement of God. Neither is his commaundement any thing to our ablenesse or inabilitie. VVhether I can or can not pay my dettes, my dettes are due: whether they be required or not demaūded, they are equally still in the same nature of dette. And though by negligence or other casualtie, I become bankerout, yet my hand writing and promises stand in their full force and strength.

In like manner our strength by sinne is lesse then it was, but our duetic is the same that it was euer. For Adams fall, and mens faultes, rather binde straighter, then set either him or vs at greater libertie. As it is commonlie

commonly seene in men , that grow in det
further and further, when they begin once
to breake but a litle.

Among diuerse presentes , that were *Dion. Nice*
brought to Augustus by the ambassadours *in vita An*
of India , there was presented vnto him a *gufi*.
man without shoulders. How that should
be, the historiographer saith he can not see
onely he reporteth a report. Verilye I see
thus much in the viewe of our aduersaries
arguments, that their reasons haue neither
shoulders to hold vp their head , nor feete
to go or stand vpō, albeit they would seme
to present them to the Church of God , as
perfit and precioule iewels.

We are commaunded to pay our detts: *Steph. lib. 4*
therfore we can pay them: we are exhorted *Cap. 3*
therunto , and promised our generall ac-
quittance, if we so do, and are threatned if
we do not , ergo we are able to discharge *Mas. 18. 26*
the tenne thousand talents! the reason will
not holde. The parable of the detter tea-
cheth vs a better way to craue forgiuenes:
and a man of common sense, can see and
say that this reasoning wanteth reason.

The partridge gathereth an hoord of c- *Ltr. 17. 11*
ther birds eggs, sitteth vpon the, & hatch-
eth them: but when they are fleshe they

fly away frō her: for they know that of right they belong not to the partridge : sembla-
bly the Papist, gleaneth arguments some-
times out of the Canonicall Scripture though seldome, sometimes by drift of his
owne wit, when they are hatched, & come
to light, they fly away from him, or stand
him in little stead, or rather make against,
then for him. In the Lordes commaun-
dements we learne our duetie, in his punish-
ments we feel the correction of our sinne-
full demerits, and in his rewards proposed
we record wheruntowe were created, and
agnize from whence we fell: And because
we finde an impossibilitie in the Law, and
no remedie in nature, we do not as men re-
die to be drowned, catch at euery straw,
that cannot help, but appeale to the throne
of grace, and lay handfast only vpon his
endlesse fauour, and euerlasting mercie,
that exceedeth all his works.

*Rom.8.3
Job.14.4*

*Acton. apol.
of Engl. Se-
mi. c. 3. p. 39*

I dwell vpon their chiefe places and rea-
sons of theirs, longer then the intent of a
briefe treatise may seeme to permit. The
rather, because one of our late writers da-
reth auouche, (with what face, let the
world iudge) that in our shew of aunswere we
further their cause rather then our own: we
onelie

only looke backward a little, and barke, and fly from the light, and bay at them. As if this were all, that might be done in a mater of truth. And such are their crakes of victorie, in disputing &c. But I gesse few of the can speake better, then the most & best of them haue written. Neither is it likely they canne do more in the valleyes, then in the mountaines, I mean they can not do more with their tongs & disputes now, then their betters haue hertofore done with their pen & writing. Wherin they haue receaued ful & iust answere. VVherfore no cause of feare for all their infinit and intolerable vauntes. By the by sh
of Saru. M.
Nowell. D.
Calfid &

For mine owne part (I speake the truth others.)
& ly not euē before Christ, that witnessed
a good witnesse vnder Pontius Pilate) as in 1.Tim.6.13
few I haue declared mans vndoubted im-
perfection out of the word of God , so in Hofius con-
tra Brens.
reading the aduersaries booke & namely prolo. Mart.
touching this matter of mans corruption, Eisen.de
I finde that as all their labour els where té-
deth only to the aduancing of huiman pōp Eccl. vind.
vnder the name of the church, so vnder the Pigg. Hie-
rarch. Sand
title of nature they contend chiefly for the Monar. vif.
setting vp of man & flesh , in extenuating Stapl de
original sinne, in excusing concupiscēce, in doct. pr. &c
praising the works of infidels, in vpholding

the wisedom and will of corruption.

To speake of all that hath bene latelie

Stapl.de v- written, were to generall. The last that I
miners. Iusti haue seene, and the largest is Maister Sta-
tionis pleton, whom I quote often in the marget.
doctr. 1582

The man I remember to haue bene of the
 Colledge, wherof my selfe am now. In re-
 spect whereof, and in Christian charitic I
 wish him the best. And if Samuell may a-
1. Sam. 2. 23 wake Elie, if the younger may warne the
 elder, to that end I haue thus called vpon
 him, and pulled him by the sleeue, that he
 go not away in a sleepe.

He knoweth Elie suffred his children to
 breake his owne necke. Verily the fancies
 and affections, that are bred in & of man,
 if he cocker them vp, they will bring him
 to a worsc end then Elies was, or if he cor-
 rect & beat them lightly but with a fether,
 this will not amend the children of Belial,
 or the sonnes of Adam.

Elie demaunded of his sonnes, why did
 they such & such things? Do no more my
 sonnes, it is no good report, that I heare of
 you, which is, that you make the Lordes
 people to trespass: yet more the speaking
 roughly, he did not: but let them haue their
 ful fourth in sinne: as if he had chidde them
 with

with his young, and stroked them fayrely on the head with his hand. Wherfore God denounceth that he loued his children aboue him, and therefore he woulde do a thing in Israell wheroft whosoever should heare, his two eares should tingle at it. So the Papist can not but confess & say: The issue & offpring of nature corrupt, can not be but corrupt. As the mother sinne is, so are the daughters of sinne. Of a thistle a prick, of a bramble commeth a bryer. And namely as concupiscence in the vnregerenat man for some causes must needes be sinne: so in the regenerate no good report there goeth of it, neither yet of mans wisedome nor of his will.

*Stapl. lib. 3
cap. 3*

The Papist can chide a little on this fashion, but yet the naturall man will honor his children, and make of him selfe more then of his maker. For he telleth euery man (to speake a word of that, which in order was touched before) albeit concupiscence be euill and sinne, yet is it not so properly, and in precise maner of speaking, but onely because she leadeth the way to sinne, & as it were causeth the Lordes people to transgresse. Likewise mans wisedome is

Supra p. 9

Stapl. 4.c. 9

C

will stonie and obstinate, that is, say they, onely depraued.

Fie vpon such fondaſſe, fie maister Sta-
pleton. If our willes were onely depraued,
and but ſome way prone to euill, and not
perfittly imperfit, and paſt all good, had the
holy Ghost no forter wordes to ſhewe the
imbecillity therof, but by ſtone and brasſe,
and yron &c. And S. Paul when he telleth
the Ephesians, that they were once dark-
neſſe, in deed they were Gentils, what the?
what doth that diſtinction help? The vne-
generat mans father is an Amorite, and his
mother an Hittit, & all men are Gentils, or
in as bad caſe as any man may be, if they be
reſpected in them ſelues, not lightned by
his iſpirit, & inſtructed by grace. And as for
concupiſſe is it ſin only, becauſe ſhe te-
preth, & not in proper termes of ſpeaking?

Ezech.16.3 *generat* mans father is an Amorite, and his
mother an Hittit, & all men are Gentils, or
in as bad caſe as any man may be, if they be
reſpected in them ſelues, not lightned by
his iſpirit, & inſtructed by grace. And as for
concupiſſe is it ſin only, becauſe ſhe te-
preth, & not in proper termes of ſpeaking?

Prov.9.13 A foolish woman & a finneful is deſcri-
bed in Solomon to be troubleſome. She is
ignorant, and knoweth nothing, ſitteth at
the dore of her houſe, & entifeth them that
paſſe by out of the right way. Theſe pro-
perties proue the finnefulnes of the womā
iſufficiently & properly. All which appeare
to be in the concupiſſe of man. The one
is as ignorant, & as busie as the other. Only
the

the one prouoketh openly, & sitteth at her dore & allureth to her, the other lurketh in thy bofom, and therfore is the more dangerouse, and neuer the leſſe ſinnetuſſl, but to all purpoſes to be taken as a natural ſinner. But hereof beſtre more at large.

These figgleaues then, fetcht out of the orchard of mans braine, will not couer betweene God & vs. Your ſelfe M. Stapleton and others begin to miſlike, both certaine ſchoolmen, and certaine late writers, for falſly maintayning naturs ability in preparing her ſelfe meritoriously toward God, & ingeniously you confeſſe *the hiffing out of the opinion of meritis de congruo, of deserts of conuenienty.* God graūt that as he hath begunne that good work, ſo he vouchafe to make it perfitt in you more & more in great measure, that you may ſee and deteit the length & breadth & infinit deepenesſe of mans naturall transgrefſions: and like wiſe with ioy of heart embracē the Lordes vnspeakable mercy reuealed & giuen in the onely and ſole Sauiour of the world Ieſus Christ the righteouſe. Amen.

Dauid was better, when he kept his fa-
thers ſheepe, then when he got the King-
dom. If the ſinne of Adam were leſſe, and

Lib. I. cap. 4

1. ſc. 17. 47
2. ſc. 22. 2

namely if the powers of man were more, & his will of greater abilitie, & more orderly, then I haue proued it to be, yet I gesse it were good that an horse should not know his strength. What need we flatter a wanton & a wayward thing, which is the best, when it is most kept short, and naturally it is neuer good, but alwayes naught?

Rom.1.24

When God intended to take iust reuengement of vnthankful men, that became vaine in their imaginations, and their foolish hearts were full of darknesse, what did he? He gaue them ouer to their own lusts, that is to say, to their own will and wilfulness.

August.6

Tract. in E-
pys. Ioh.

Step.1.4.c.1

This grieuous punishment had not bin great, if the flexibleness & towardnesse of their wills had bin so good, or but so indifferently ill, or els inclinable, & ready or free to receiue, either good or euill, or able to consent, when grace is offred, which is the verie hinge in deede, wheron the question offree will most dependeth.

1. Cor.4.7

Nowe but to content to good is a good thing, haft thou this content? what haft thou that thou haft not receaued, & if thou haft receaued of an other, then is it not in thy selfe. Againe no goodnesse groweth out of the earth, but descendeth from aboue. And

againe

againe flesh & bloud, doth neither reueale *Mat.16.17*
nor receaue any good, but is enimity to
all good, & therfore cannot cōsent (which
is a point of frindship therunto) Nay in the
regenerat, the flesh still lusteth against the
spirit, which we haue receaued, and there-
fore doubtlesse in the vnregenerat it much
more dissenteth before grace be receaued,
& lesse embraceth it when it is offred.

When his graces are generallie offred,
man is recusant by natur, shutteth his eyes,
claspeth his hands, & is altogether auertie
in heart, but yet whom God taketh & cho-
seth effectually, he turneth their hearts, as
he did the Purpleellers heart in the *Acts*, *Act.16.14*
haleth and smiteth Paule downe from his
horse, doth away the scales from his eyes,
& worketh mightely the conuersiō of thē,
that shalbe sauued, and this he maketh men
willing to receaue that, which before they
wilfully refused: & herupō to imagin this
willingnes to be of man, becautie at length
by Gods gift it is in man, is a vain imagina-
tiō to giue that to man which is Gods gift,
as M. Stapletō doth, saying, *that capacity of* *Steph.4.c.4*
good things is of natur, and attiuitie of Grace.
No. bothe the beginning & the end, both
capablenes & agilitie, to will & to work is
of him.

C iii

Cic. de amic

*Pulg. de in-
car. Christ.
cap. 24*

Fulgentius was troubled with the like fancifull men, that thought, that because we were enabled by God to good, therfor we ar also able of our selues. The cōsequēt is naught. For as the flesh of mā hath no fe-
ling and sense of it selfe, but the soule doth giue it life & sense, & so it may haue both: so man may (God so working in him) be wel willing, but the life & soule of this wil-
lingnes, is the mere & sole mercy of God.

Prover. 9.1

The wisdom of the Lord, in the book of prouerbs whō he possessed from all begin-
nings hath built here an houte & hewed out her pillers &c. This bilding & house is his Church & chosen. Now euē as an hous can not rere vp it self, so is it with man,ne-
ther the first stone, nor any part, of it selfe cā it selfe lay or set in the frame. And as the carpēter choleth his timber, the mason his stone, the potter his clay, and not contra-
riwise, the clay his potter, the stone his ma-
son, the timber his workman, the houise her bilder, so God chooseth the Church, not the Church him. That is a true word. *I haue cho-
sen you & not you me.* in any kind of choice.

Job. 15.16

A wrāgler may stretch a similitude far-
ther then may stand with christian humili-
tie. As the carpenter in deed chooseth out
his

tree out of the wood, & worketh it alone, yet he chooseth the fayrest, the fittest, and the straightest, because these qualities ar in the timber: So God chooseth of men, the best qualified by nature, because of naturalles, that were in them first. No not so. He knoweth (who foreknoweth al things) no doubt what persons will best serue his building, who ar fittest, who vnsit. But ther for ar soe fit, because he maketh the fit? For otherwise by natur we are vtterly vnsit all.

And to demonstrate that all standeth vpon mere choise, *he chooseth the weak to confound the strong, the simple to confute the wise, as it were the blast of hornes to ouerthrow the mighty walled city Iericho.* He chooseth the least likely, & the most vnwilling to shew that neither in mans will or any part of his corrupt natur else, is ought to this purpoise.

But of this his exceeding mercy, fauor, & free grace more in speciall in the processe following.

Hetherto in the plenarie view of man both within & without, in body & soule, in whole and in part, appeareth nothing since his fal, but misery, bondage, pollutiō, vncleannes, darknes, confusiō, frowardnes, obstinacy, rebellion, and (in a worde) per-

^{1 Cor. I. 23}
Iohos. 6. 20

fit sinne & corruption. God looketh down
frō heauen vpon all the children of men in
earth, & findeth not any one, cōsidered as
Psalm. 14.2 he is in his own nature, with whome it fa-
reth better then hath bene declared.

OF THE FREE GRACE
OF GOD.
LIBER. II.



Mans corruption hath bin de-
clared: tuching almighty God,
in the Scripturs amongst other
proprieties vttered after the ma-
ner of men for the better vnderstanding,
are chiefly set foorth his righteouse iudg-
ments, & gracious mercy. His iudgements
pronounced by the Lawe, and executed in
his wrath against the children of vnbelieve
& disobediece: his mercie prepared for the
elect in his son, & published by the gospel

Luc. 3.10

This Gospel & message of the ioyfullest
tidings that euer were, was imparted first
to Adam in paradise as a present remedie,
immediatly after his fall, applied to the
weaker part affected, by name to Eue. *Thy
seed shall bruise the Serpents head.* Afterward
declared to Abraham. *In thy seede shall all
nations be blessed.* Then renued againe in
old

Gen. 3.15

Gen. 12.3

Isaak, & so foreshewed in the sacrifices & olde ceremonies, likewise inforced by the Law, and foretold by the Prophetes, & in the fulnes of time presented in the person of our Sauiour, & lastly by his Apoities, & still by the worke of the ministry (the partiswal being takē down) spread abrode and snew into the eares of all the worlde.

Herein if we make search & diligent enquirie, for the first cause, and end of this so glad a message, wherefore, and to what ende it was made to vs so sinfull men, we shall finde nothing else to be the cause, but his loue, and the ende to be mans saluation, and his owne glorie, whereof he is a iealous God.

In the cause which is his onely grace and fauour, if we consider it aright as it is, we shall agnize it, worthely to be the singuler loue of God, *Wherby he so loued the world, that he gave his onely begotten Sonne that whosoever belieueth in him shoulde not perish, but haue life everlasting*: thus and so he loued, as neuer loue was like, so stedfast without change, so sufficient without want, so free without all desert, which is the point I now ame at altogeaither.

To loue where a man is loued, no great

The singuler loue of God.

John 3. 16.

Luc. 6. 32. thankes : the gentiles and sinners doe so. The stork will leaue one of hir yong ones to the owner of the house where she is permitted to make her nest , and breede vpp the rest . But to loue where pure hatred is rendred for perfite loue , that is excessiue loue. *2. Job. 4. 19* He loued vs first, and euen then whē we were his enemies.

And because he knoweth the frowardnes of mans peruerse hart, how lightly we esteeme of his mercies , and how quickly we presume of supposed merites, as if because he loued vs, therfore he must needes loue vs for some cause in vs first , euery where prouiding for the honour of his owne glorie , he maketh continuall mention of his innumerable benefits, & of the roote wheron they grew, which is his loue, to the end that the mindfulnes of his graces, & thankfulnes for the same so often required, may bridle presumption & reppresse a naturall pride incident to all flesh.

Rom. 3. 16. Is the father beholding to the sonne, or the sonne (especially the adopted) to the father ? we are all the sonnes of God not by nature : for by nature were we not all the children of wrath?

Likewise doth the infante tender the nourse

nourse, or the nourse tende the infante? God is he that nurseth vs vp, that carieth vs, as the eagle her yong ones in his armes from our youth vntill our gray heares, as it is in the Prophet.

Deut. 32.

Againe is not the prisoner bound to his
deliuerer, and not backwarde the deliue- *Esa. 46. 4.*
rer to the captiue? Who hath deliuered vs
from the bodie of sinne, but the grace of
God through Iesus Christ.

Rom. 7. 24.

In all the strong and golden chaine of
mans saluation there is not any one linke
made or framed by man himselfe: whether
we consider the Lordes free choise before
all worldes, our vocation by the preaching
of the word, iustification in his sonne, san-
ctification by the spirite, or our glorifica-
tion in his kingdom to come.

Rom. 8. 2.

*Against curiositie in the search of un-
searchable misteries.*

The translatours of the English Testa-
ment at Rhemes tell vs, that the confide- *Curiositie*
ration of the place in S. Paul, wherein are *in Gods*
set furth plainly Gods eternall predesti- *matters.*
nation, purpose, loue, &c. both hath bene
always, & in this age is a gulfe wherin ma-
ny proud persons haue worthely perished.

Proude persons? what then? we graunt. For pride will haue a fall in the playnest ground, and further when they say, these misteries of Christian faith ought to be reuerenced of all men with all humilitie, & not to be sought out, or disputed vpon with presumptuouse boldnes: verely presumption, rashnes, and all boldnes we detest, as much as they, but they in thus saying insinuate an other matter: & faine would they haue Christian men to tremble and starte backe for feare, or else with a light foote to trip ouer that altogeaither, which the spirite of God doth stande so much vpon.

Deu.29.29 Secret things belong vnto the Lord, but things reuealed to vs & our children for euer, in which sentece of scripture we may see that there are secreats of two sorts, ei-
z. Efd. 5.42 ther still secret like the round ring, whose beginning and ending are in it selfe, and knownen onely to the maker: or there are secretes reuealed to the children of men, the meditation and studie whereof appertaineth to vs. According to this the Apo-
1. Cor. 2.16. stle speaketh *the will of the Lord, who hath knownen, that he might instruct him?* We haue the minde of Christ, the former of these sayings

sayinges must be left to God, the latter of these do belong to vs.

Augustine findeth faulfe with curiose
heades, and bold mindes, whom he re-
sembleth to fishe, that plunge themselues
in ouer deepe questions and that walke in
the pathes of the bottomlesse seas, in mat-
ters to excellent for their knowledge. And
truely who that modest is, and hath lear-
ned to be wise with sobrietie, doth not vt-
terly mislike and condemne the fact of the
Bethshemites prying into the Arke, or the
like preffing into hidden misteries? Is not
he an vnwise man that when he may safe-
ly vpon the pauement go in and out in the
Lordes courtes, yet hath a fancie to trie,
whether he can get vp and trace it vpon
the high pinacles of the temple? and yet
because the pinacles are as ornamentes to
set furth the maestie and the glorie of the
building, and builder, who dare hudwinck
mens eyes, that they may not veiw the
thinges that are therfore set in sight that
they may be seene?

These ffe chief pointes (which I in-
tende some of them to touch, some of the
to treat of more largely, and of them all
reuerently to speake) are they aboue me-

*In Psal. 8.
1. Sam. 6.
19.*

cioned, our *Election, Vocation, Iustification, Sanctification, and Glorification.*

Exo. 19. 23. These misteries verely are as holy as the mountaine, wherein God himselfe appeared, and as the ground, whereon Moses stood. Wherefore aboue all thinges first put we of our showes, I meane all propane cogitations, terrene and earthlie thoughtes, while we stād vpon these matters, while we consider theſe his graces, & ſecreates in his worde reuealed in this behalfe.

Election.

Rom. 9. 20. **T**HAT God electeth ſome vnto ſaluation before the beginning of the worlde: ſome and therefore not all, before the beginning of the worlde, and therefore not for the defert of them, who then were not, (which also the verie name of Election doth import) is ſo manifest, that the Apostle demaundeth in vehement maner: who art thou, that wilt dispute hercof, and reaſon to the contrarie, and gather abſurdities therupō, as if the caſe were not ſo? Wherin also it may be demaunded: who art thou that coynest diſtinctiōs to ſhift of the freeſneſs of the Lords choiſe? and dareſt thou a- uouch

uouch, that albeit he chooseth before all worlds, yet he chooseth not freely, but for workes foreseen, and likewise refuseth? S. Paule is amased at the matter, and adoreth the Lords both certaine and secrete mercies, and iustice herein, and canst thou distinguishe with ease?

Touching our vocation both inwardly *Vocation.*
by the finger of his spirite, and externally
by the outward deliuerie of his word effe-
ctually to certaine, and not so to some cer-
taine, is no lesse plaine by our Sauiours
prayer in S. Matthew, *I give thankes O fa- Matth. 11.
ther, Lord of heauen and earth, because thou 25.
hast hid these thinges from the wise and men
of understanding, & hast opened them to chil-
dren. It is so O father, because thy good will
is such.*

Wherein I obserue three points, first
thanks to the father, then for what things,
and thirdly why the father him selfe was
induced, or rather vouchsaued to bestowe
his benefits vpon some & why not in like
sorte vpon all.

1

2

3

1. I thanke thee O father, or I confess, 1. *Thank-*
all is one. For, as Augustine sayeth, they *fulnes.*
are very meanely learned, that know not *Serm. de di-*
that there is a confession of prayse and *versis 3.*

thankesgiuing, aswell as of sinnes. Christ thanketh his father, of whom Christians may learne to be thankeful for themselues, for shall he pray for vs, and not we for our selues : or shall he be thankefull in our behalfe , and shall not we also be thankefull in our owne cause ?

*Vnique cō-
specia liuo-
rem ducis
ab una.*

Gen. 18.27

Esa. 42. 8.

If one grape waxe ripe and red , they say that the grape ouer that , doth ripen the faster , and take colour the sooner . It behoueth vs that are greene , and sowre , considering the example of Christ , and his sweetenes to grow in grace & like thankfulness to our God , confessing alwayes , frō what spring are deriuē our waters , or rather from what sea they issue , or rather from what heauen , or rather how from the father of heauen and earth they descend vpon vs , which are but dust and ashes .

He giueth vs all that we haue: onely he reserueth the prayle of all vnto him selfe . He is the freest Landlorde , that may be , father of heauen and earth , and Lord of all , and we his seruautes and the workemā-
ship of his handes . Yet he suffreth vs to haue and enjoy freely the frute and vse of all , yelding him and paying nothing , but this , that we acknowledge and confessie that

that we holde of him and that we are his
tenantes.

2. In speciall, for what is our Sauiour
thus thankefull vnto his father? *Because VVhas.*
he had hid the secreats and treasures of the
Gospell, from the wise and learnedmen, and
had reuealed them unto babes. Consider
your vocation saith S. Paul, not many wise *1.Cor. 1.26.*
men after the flesh, not many mighty, not
many noble are called, I adde, were cho-
sen. For whom he calleth in time, those
he forechoose before all times, and whom
he calleth not at al, no maner of way, those
he neuer chose.

What then? is all learning & wisedom
utterly condemned hereby, or are the bas-
ter and weaker sort onely called, are wo-
men and weauers and beggers and yonge
students to be admitted to the search and
ynderstanding of holy writ?

We knowe & profess, that these haue
soules to saue, & are bought with as deare
a price, as the best doctors and rich men
are. There is no kinde of good learning
but we commend it in the highest degree
of due commendation: and yet withall we
say: *Godlines is great learning.* Apollos *1.C.13.24.*
was eloquent, but his might was in the

scriptures. We dispise not the inferiour: we preferre the greater gifts. Notwithstanding both eloquence, and all other whatsoeuer excellent qualities of either natures wisedome, or good arts, &c. except the person qualified with them be also endued with faith from aboue, they rather be occasions of euill in him then otherwise, greatly encreasing his greater condemnation.

1. Sam.3.1. 2. Reuel.4.10. If Agar can be content to obey Sara, if our wisedome can submit it selfe to the Lordes wisedom, if our learning will serue as Samuel did in the temple, if the potent and mightie man subiect his scepter and crowne, if he can stoope and fall before the throne of God, these former qualities are sanctified, and God accepteth them in the persons, whom he accepteth in faith. *Not many wise wealthy or mighty,* the scripture saith not, *Not anie are called.*

Because it is commonly seene, that Agar will contend with her mistresse, the Græcian presumeth of Learning, the subtle head of his policies not meanely inengaged: therefore of the vsuall practise, and not howe it goeth better in some specialties

alities the scripture sheweth. For God woulde haue all (of all sortes) sauued, and *i. Tim. 2.4.* yet I say not all in generall without anie restraint. For who then couide resist his will, if he will so haue it ? Or why are any dāned, if he will haue all to be sauued without exception? The Lords mercie is aboue all his workes, and the sinnefull workes of man can not be greater to his owne condemnation, then the mercie of God to saluation, if God would so haue it in all. Notwithstanding the commaundementes are giuen forth in generall. Likewise the exhortations are vttered to all, grace openly offered, and publickly proclaimed.

Many are called, and yet few are chosen. i. Matth. 20, inwardly touched, and well accepted of *16.* the Lorde. According to this generall offer, there is somewhat, that may be sayde for the iust, and deserued commendation of many, because al obey not their calling, all receiue not their saluation profered. And yet the conditionall will of God to haue all sauued, if all would, is but a fancie. For many seeke with endeuour, which is more then a wil, to enter the straight gate, & shal not be able. Truely none shalbe sauued, but whom God will, whom he will *Luc. 13.24.*

indurate, his hart is hardned, as Pharaoes was. But most miserable were the condition of mans saluation, if it hung vpon his owne mutable, fraile and froward will.

Auguſt. de ciuit. Dei lib. 21. cap. 17. Origen thinketh, perchaunce vpon occaſion of this ſaying, *God will haue all ſaued*, that it will followe, that all and euerie one whoſoeuer euē the verie diuels, finally and one day ſhall be ſaued in the ende. Concerning Origen it is well ſayed

that where he wrote well, no man wrote better: and where euill (and therefore not euer well: and in this, verie badlye) no man writeth worse, ſo manifestly againſt the Scriptures, and ſo fondly beside the vniuerſall, catholike and Christian faith, touching the euerlaſting damnation of the damned, either ſpirites or men, in ſo much that him ſelfe elſe where was faine to excuse him ſelfe therein, and likewiſe utterly to deteſt the error.

Epiſt. ad A-lexandr.

What ſence then beareth that ſentence: *God will haue all men ſaued?* The Apostles meaning is not hard. God will haue all ſaued, that is to ſay, of all ſortes ſome, (as I ſayed before) and therefore expreſſely by name, he willetteth that prayers be made for magiſtrates, and for men in authoritie, among

mong whom also he hath his chosen. Nei- *Act. 10. 34.*
 ther doth he respect any person, in regard
 of sexe, place, time, degrees, and the like
 externall circumstances. For though not
 all, & euery one of these sorts, yet out of
 all these he calleth some, and those not
 for any speciall properties naturally in
 them more then in the rest, that are not
 called.

In the dayes of Elias when Achab had
 sold him selte vnder sinne, and the people *1. King. 19.*
 adored Baal, and Idolatrie getting the vp- *10.*
 per hand was openly practised in Israell,
 the Prophet complaining thereof, & that
 himselfe was left all alone, receaued aun-
 swer of comfort frō the Lord, that he had
 left 7000. that never had bowed knee to
 Baal. Wherupon Augustine doth well ob-
 serue, & the text is pregnant to proue, that *Aug. de bo-*
 these who were reserued, left not them *no persone.*
 selues to the Lorde, but *reliqui mihi, I left cap. 7.*
 them to my selfe saith the Lord. For it is
 he alone, *qui facit ut & accessamus ad eum:*
Sic & ne recessamus ab eo: Our first accesse
 to him is by him: and also that we recoule
 not from him, relapse and fal away againe,
 but to perseuere to the end is a worke of
 God, & not of our selues.

M. Allen in his Apologie of the seminaries assureth himselfe that no wise man can be a Protestant 23 yeares, or anie long time and in epift. togeather, & yet he feeth the contrary & ad Greg.13 is greeued thereat. But suppose that our religion were false, & his superstition right, doth it yet go by worldly wisedom, wher-
*In the Apol
of the Semi.
before his
booke of the
Sacramens
and sacri-
fice.*
Esa. 49.23.
 of he speaketh? Or are our Rabbies & masters of Rhemes ignorat of this, that thogh God hath his kings & Queenes, & worthy, noble and learned men, as foster fathers, & nurse mothers, & good instruments in and of his church, yet many times (& may I not say, most often?) the lettered, the prudent, the politicke, the mighty, the noble, & the wise of this worlde are shut out of doores with God, neither are they able by natural reasons, or morall experience to discerne no not a falsehood in the principall points of true Christianitie. Wherefore God giueth entrance to poore and simple babes, and litle ones, the least of all their tribes, and smallest of account in their fathers house.

*Hanilisie a
necessarie
verue.*
 As in plupes & wels, where men drawe water, frō deepe places, the bucket descendeth low, that the water may be brought vp: so they that are to receiue the waters of

of Gods graces proceding frō the depth of his endlesse mercy in a true & an vnfained humility must descēd ful low. For the lowly of hart, & meek of mind, he only filleth: The rich, which are rich but not in God, thee proud & presumptuous ar sent empty away, & the poore receiue the Gospel, strāgers frō the east come to see Christ, & sim ple sheepehards are they that heare & cary the first tidings of his bearth. This hath bē the Lords vsage & dealing from the begin ing. The yonger breathern ar preferred be fore the elder, the weake before the strong, the simple before the wise, the vnlettered before them that loue to be saluted as ve- nerable Rabbies in long & side gownes, at the corners of the streets & in opē places. So was Moses preferred before Pharao, the afflicted Israelits before their hard taskma sters, & the poore widow of Sarepta before all Israell, so was Peter the fisherman, and not Pilate the iudge, Paul the tētmaker, & neither Tertullus the orator nor Neto the Emperour: And as Daniel the child was e- steemed before Darius princes, so he chufeth & he calleth, such as those children were in the ouen, humble & innocent men & none other. But frst he maketh them as

D iiiij

children and babes, that they may be (not because they are alreadie) aunswerable to his euerlasting choise in their effectuall calling, and (as it were) first he mollifieth the wax & then after a sort he imprimeth his own image in them afresh, which once also they, aswell as others had defaced.

For naturally as hath bene declared in the former treatise, what was there in one, that was not in an other, and in all alike? What was there in Abraham, that was not in Nacor? what in the Iewes, that was not in the Gētiles? Before God called them, and not the Gentiles, all alike without exception we are detained in the selfe same darkenes of minde, and disobediece of will. And afterward when the naturall oliue, not naturall by nature, but right by choise and calling, began to waxe wild againe, when of children they became a bastard, a froward, and a peruerse nation, God left them to them selues, he gaue the ouer to their corrupt nature, and withdrew his grace, whereby they were a righteous seede. And nowe the best among them were worse than others, the scribe than the ignorant, the pharisee farre worse then

than the publicane. For these most resisted the preaching of the Gospel. And this was the iust iudgement of God, that rather opened the eyes of the simple amongst them, then of the greater personages. In the one appeareth his grace, in the other his iustice: which doth the more set out his grace, & in respect of both Christ giueth thanks to the Father, who is to be prayed *ps.145.17* in all his workes, and worshipped in al his wayes.

To proue that he hath gone this waye, and wrought these workes, blinded some eyes and opened some, stopped and hardened some eares and heartes, and (as the Scripture saith) circumcised and mollified som by his especiall grace, is so cleare, that if there were nothing els, but our Sauours thankes for the same, what needeth farther proofes? *Reprobatio.* 3

3. Nowe but why doth God so? elect *VVhy?* *Ioh.13.40* some, and reiect som, cleare some eyes, do out and darken some? Great cause why it should be so. Euen so great, as is the wisdom of the eternall God, who prouideth, that neither the willer, nor the runner, do any thing, but him selfe taking mercie doth all in all, in the saluation of his *Rom.9.16*

saints, to the end, that the branches beare not the roote, but the roote the branches, that whosoeuer reioyceth, may reioyce in the Lord, and his good pleasure.

Yet all this rather concerneth his election and good choise in some, but whie doth he reprobate any? why are not certaine as effectually called as others?

Job.9.4.

Who art thou that doest thus, why it & quarel it with God? May the vessel reason with the potter? the axe with the carpenter? the saw with him that draweth it? dare any seruant pry into all the councels of his masters closer? cast thou folow & track the way of the fish in the waters, of the foule in the air? If thou cast do impossible things then maist thou see and discern things also inuisible. For there is the like impossibility in both. If God shold do equallie well to all, then were he after a sort so much the lesse to be praised of some for his benefites

*Aug. de do-
no persener.*

more in speciall, and singularly to them, then to others. Neither yet is there any ini-quitie in so doing. For may he not do with his owne what he will, and that without mans witting? why? may he not illuminate what eye he list, lighten which candle he pleaseth, or shooe away what arrow he is

cap.12

Mat.20.15

dispo-

disposed, without thy certaine knowledge
of his secret counsels in his most iust do-
inges?

In this curiositie of searching farther, the
may stand with the sobriety of creatures in
the Creators workes, a man may aswel de-
maunde, why all in the fielde is not pure
corne, & no chaffe, why trees beare leues
at all, and not all frute, why there ar aswell
frogges as fish in the pond, as well goates,
that will not heare, as sheep that heare his
voice in the fold of Christ? Christ the se-
cond person in Trinitie adoreth the coun-
cell of his Father herin, and confesseth that
the reason of this is this: *So it is, because it
pleaseth thee o father so.* The Papist drea-
meth of a better will in some, then in som,
and that maketh much as he thinketh to
the matter. I aske: will darknesse willing-
ly become light, will weedes be corne,
goates, sheepe, will thornes be vines and
beare grapes? Doth the natural man sauor *Aug. de
of the things of God?* would a wound be *verb. Apost.*
handled? can the flesh yeild to the spirit? *Serm. 2. Vi-*
would sleepe be awakned? Doth the dead *olentia fis
in sinne, that wanteth sense of a better life,
desire to be reuiued any one more then an*
other. But herof before. All are earthly by *cordis &c.*

nature, hated by desert, condemned by iustice, and reprobate in them selues. Whie yet some are by grace beloued, sauued by mercy, vouchsafed heauen by adoption, chosen in Christ, called to the Gospel, and receaue it willingly, the highest roundle in the ladder, that man may ascend vnto, is the Lordes owne pleasure, and this, that contented Christ, must content Christians.

Prou. 16.4

For the condemnation of the wicked, there is more then sufficient desert in the reprobate, and albeit thou heare that God also is agent therin, yet beware thou imagin euill in the Lord, who as the Sun shineth into dark places, and is not darkned, and likewise as the raine moisteth the euil tree, and therfore it beareth his vnhappie, & a bitter frute: but mark: in that it beareth frut it commeth of the moisture: in that it beareth euill frute, it commeth of his own nature, and therfore worthely calleth for the axe to be cut downe, and iustly deserueth to be throwen into the fire: And know this that in one & the same action diuerse may be agents, & they diuersly to be tearmed, their intents and ends purposed, and also meanes in proceeding being diuerse, according as the persons are diuersly better or worse

worse either affected, or skild : euен as the keeper (as Seneca saith in an other case) *Senec. lib. 2. epist. 5* many times hath his prisoner linckt to his girdle or handwrest, and so they two maie be detayned both in one chaine, notwithstanding the keeper be an innocent man, and a necessarie officer, and the prisoner a very Barabbas, and an vuprofitable member of the common wealth. I end this matter without farther debating. God hath to do, and sucketh out his owne glorie out of all things, especially he sheweth his goodness to his Saints, and his iustice vpon sinners. To fele the one is a heauē on earth, to find out the other altogether by reasoning is vtterly beyond the reach of flesh. *Quod lego, credo : non autem discutio.* What thou readest that beleue, & go no nearer, either to the fire for feare of burning, or farther in to water, for feare of a whirle poolc. Walk in thy vocatio, folow the threed of thy calling, cōtend by orderly meanes to the end, God hath prefixed to the faithful in Christ his Sonne and thy Sauiour.

Of iustification, the fullnesse and freeenes ther-of, and the comfort that cometh therby.

THe free pardon for sinne, and the sufficient ransom therof concurre alwayes

and meete euer in the iustified man. For whom the Lord forgiueth, to them also he giueth the possession of his Sonne, in whō all are made righteous, and without whom none shalbe iustified. And when he doeth the one, he doth the other, & both ioyntly in full mercie.

Llib.7.ca.10

M. Stapleton saith no, but sheweth no reason nor glimse, or shew of reason to the contrary, but this: that because our iustification stādeth not in remissiō of sins alone, therefore remission of sinnes inferreth not the imputation of righteousnes by Christ, as coherent with it, & don also by God: as if the Lord in his doings wold worke fие dayes him selfe, and leaue the finishing & perfectiō of that which he had so carfully and gratioufly begun, to be accomplished the sixt day, or at leasure by some others. But his eye seeth not, that therfore in deed are our sinnes remitted, because Christ is imputed, and that neither are these forgiuen, but to whom Christ is giuen first and in order before, though both without distinction of time are giuen together to the faithfull man.

Corpus

υδέπερον. The Phisitians speak of a body neutrall, neither whole nor sicke, because they wāt

a name to expresse the sickenesse by. Truly by true diuinitie we haue no such either bodies or soules. Either wee be whole or sicke, quick in Christ, or dead in sinne, ei-ther iustified by him, or still remayning in our old corruptiō. There is no middle stay, *Mas.12.30* either we gather with him, or we scatter. All are to be sorted, either among the ri-ghteous or vnrighteous, holy or prophane, sonnes or bastards. As in the day of doome or generall iudgement, all shall be either sheepe or goates, corne or chaffe: when the iudge shall haue but a right or left, no third hand, to bid these go vnto, who haue their sinnes pardoned, and yet (as is fayned) are voide of iustice in their Sauiour. Then that blessednesse wherof David spea-*Psal.32.8* keth, *Blessed are they, whose sinnes are not im-puted, and whose iniquities are couered,* shall be either vtterly denied men, or in full de-liuered, so pronounced by the Prophet, be-cause of the not imputing of their sinnes, which cannot but imply the imputation of righteouſnesſe by Christ withall, which is the couering of sinne.

This blessednesse most happy must bee
sought for euer, til it be fully foūd out here,
and perfity enjoyed in heauen. So wee

*The d Errim
of forgivne-
nesſe of ſins
in Christ
moſt comfor-
table.*

preach and so we beleue, and this we pray for: the glad yeare, the acceptable time, the release of dets, the remission of finnes, & the imputation of Christ with his me-rits. Verily, the very hinge of Christianity, the key of religion, the peace of consciēce, the water that allayeth the whirlwinds and tempests of a troubled soule, the wine that gladdeth the heauie hart, and the oyle that cheereth the countenance of the sorowful man that droupeth, and hangeth head as the bulrush in remorse of his offences, are contained herein, and depende vpon this happie and heauenly doctrine, of our free iustification in Christ Iesu. The partes whereof properly taken to be are but two: the remission of finnes, and imputation of righteousnesse: the finnes are ours, the righteousnesse Christes. The remitting of them vnto vs, and the imputing of that which is none of ours, are freely bestowed by speciall fauour vpon the faithfull: and so of sinners and vniust, we are reputed iust, and become saued soules for Christes sake.

Of the righteousness of Christ imputed vnto, and not inherent in a Christian man.

Farther,

Arther, fitlie to declare how far remission of sinnes stretcheth, and in what maner precisely Christ's righteousnes is reckoned ours, requireth the lōger stay herein, because the aduersaries haue enwrapped, & hedged in the matter round about with thorns, that an vnwary hād can hardly cōe to the truth without dāger of pricking. For Stat. li. 5. et lib. 7. ca. 10 of remission of sins, they haue made a rasing out of sin quite, as if no sinne remained at all after baptisme: & of imputation, they make Rhe. Note. a very imprinting of a perfit righteousness Ro. c. 4. ver. 7. 8 in vs: in both pointes erring very wide frō the truth. For albeit the guilt of sinne be remitted, and that no sinne hath any such sting, as can wounde to death euerlasting: Yet the full abolishing of sinne is not in this life, but after death in the life to com. And albeit vpon our effectual calling, faith in Christ (which is the gift of God) straight Phil. 3. 29 way in conuenient time frameth a new by grace in Christ all our thoughts, proineth Concil. Mil. lenit.. can. 3 our lusts, schooleth our affections, and ordereth a right the whole race of our life to a better course, and likewise although it be truly said Christ dwelleth in vs and we are his holy temples, & that we haue in vs his righteousness, his, because it procedeth frō

his spirit, when we beleue rightly & liue accordingly yet that righteouines whereby we are iustified, is resident onely in the person of Christ, & is not inherent at all in vs, for this were to make vs not onely his faithfull seruants, and obedient children, which is our dutie and must be so: but to

And. ortho. exp. li 6. ca de iustific. make our selues very Christes & Sauours of our selues, if not in whole at the entrie of the first receauing him, yet in the chiefeſt perfection therof, in the end of our iuſtification, purchasing it to be really inherent and perfitt in vs by meanes of deserts.

Rhem. not.

2. Rom.

Step. lib. 10

cap. 2

Iustific. iuſt. 10

importat

ius ad vi: 2

eternam.

The later Papistes, especially since the councell of Trent haue most mistaken our iustification, which when thy haue graunted it to be fre, calling it a first free iustification, yet by glozing to & fro therupon, haue much also impayred the freenessle therof, and then in iustification, which is but one, being verie ill vnderstood (as the mad-man thinketh he seeth two moones for one) they haue found out another in the selues, which being made vp of good workes, must present them iust before the tribunall seate of God, and deserueth euer lasting life, & this they call a 2. iustificatiō.

Verily we for our parts can not but ingeniously

geniously protest & confessē: we haue not
so learned Christ, and herein nothing can
comfort vs more thē this, that we haue not
bene brought vp in the schoole of Trēt by
Andradius, or as auditors at M. Stapletōs
feet at Doway, or els at Rhenies vnder our
late translatours there.

Our righteousnes is Christ. We are iust
in him, not in our selues. For his sake our
sinnes are not imputed, but his innocencie
is imputed. In him it hath pleased the Fa-
ther to be reconciled. And so ar al iustified
freely by grace through the redemption
which is in Christ Iesus, both is in him, &
by his means. But I say which is in him in-
herētly, & not cleaving to vs. For the truth
is, the womā is clad with the Sun in the re- Reuel. 12.1
uelatiō: that is to say: the church is couered
with the righteousnes of Christ, the Son of
God. But as a garment sticketh not to the
body, no more doth the perfectiō of Christ
cleue or stick in the person of any Christiā
neither is he, or his righteousnes, or a righ-
teousnesse in any degree in this life perfit
imparted, or gotten, or purchased by any
way of cōmixture & confusiō, but he only
is ours by imputatiō, the pay & ransom of
our dets, though we personally defray and
pay no farthing therūto. E ij

Coloff. 1.20

Eph. 1.7

1. Tim. 2.6
ἀντίλιπ-
τροπ.

The sonnes of men that meant to build a tower that should reach to heauen, when they all spake one language, euery one vnderstanding his fellow in the same tongue, their worke went forward. For an vnderstanding consent is much to farther, either the euil intents of the wicked, or the godly indeuours of the good. Wherefore the Lord descended & cōfoūded their tongues, that they might not all speake with one lippe and language, and so was their building interrupted, and it came to nothing, the place receauing a fit name (Babell) of a deserued confusio[n]. Our aduersaries, whi-
lest they nestle them selues, agreeably together in an opinion as it were legions of vncleane spirites in the bosoms of the simple, they beguile the soner, & the moc. But in this their building, wherby they would pile vp merits & works of deserts, & morter thē together, in the lande of their owne flesh, the top whereof should reache vp to heauen, the Lorde coulde not suffer suchē proude giantes so vngraciously to impaire his glory, & to haue their foorth, but by his prouidence hath descended, and diuided their languages, among them selues. One saith one thing, another sayth another thing.

thing. Pigghius a chiefe master workman with his felowes, & M. Stapleton a fine builder after the newer fashion with his mates, can not agree together about the foundatiō of the worke. Pigghius wil haue works preparatory, & deferring the grace of God, *Lib.7. cap.9* to be the ground work. M. Stapleton liketh not that so well. Againe which way the frame should rise, and vpon what pillers it should rest, they vary more. M. Stapleton would haue mans righteousnes to rely and be in & vpon mā himself. Piggh. being better skild, in this cause of more remors & hū blenes of mind nisliketh that, & shewes by manifest demonstrations it must be otherwise. Yet Pigghius good aduise largelye layed foorth in this respect in his booke, could not be heard in the conuent of Trēt, amongst whom if any were wiser & better then others, they were least regarded, and soonest rejected. But whether it were by reading M. Caluin, & in him the Scriptures of God fitly and forcibly applied, or otherwise God opening his heart by what and whom as instrumentall meanes I can not tel, certainly Pigghius letteth not to speak the truth in plain tearmes, & concludeth it with euident & like sound reasons. M. Sta-

Seſ.6. ca.11

leton notwithstanding still buildeth his tower of Babel, without lime and sand, or rather vpon the sand of fraile and weake man, the fall whereof can not chuse but be great in the day of triall.

Controvers. Very well & wisely (saith Pigghius) we are taught being void of righteousness to seeke it, *extranos* without our selues, *in illo* in him, in Christ. Wherin ifit be demaūded how & by what right I cā be righteous by *John.15.14* the righteousness that is in an other: It is ea *Rom.5.19* sily aunswered: by the right offriendship, *A rule of the Law & a good reason in Phi-* wherūto Christ hath vouchsafed to accept vs, cōmunicating, & laying all that he hath in cōmon vnto vs his frinds. And as by one mans disobedience many were made sinners, eu'en in the guilt of sinne, then whilst *Arist. Eth. 4.3. c.3.* they were but yet in the loines of Adam: so *That what a man doth* by one man cometh righteousness vpon al: *by another,* and albeit we and his person be distinct, *after a sort* yet that which he the head hath paied for *he doth by* vs the members of his mysticall body is as *him selfe,* sufficient, as if we the meimbers had payd it *and it is so accepted,* our selues. And a great deal better it is, that *except ever* such treasures should be kept rather in the *where a per sonall per formance is required.* hands of a strong and safe keeper, then of them who once had bene prodigal childrē & might be again, if their patrimony were dcliuered

deliuered them nowe in as ample or more ample maner then it was at the first.

This is once: harm there can com none by this doctrin, but good: For as the iustice and mercy of God hereby is the more perfittly established, so our righteousnesse is as well obtained, & likewise better cōfirmed in Christ our elder brother, vnder whose perfumed, & most fragrant & sweet attire, & in whose absolut perfection we appeare perfitt before God, & receaue the blessing, as Iacob did in Esawes garments, & not in his owne, at his fathet Isaaks hands: which story S. Ambr. & others by way of allusio cōueniently alleadge to this very purpose, of mans iustification before the Lord.

Gen.27.27

Ambr. de

Iacob. &

vita bear.

lib. 2. cap. 2

Gen.27.1

Yea, but God is not like Isaak in his old age, whē his eyes were dimme, that he will take one brother for an other, or impute righteousnes to a mā that is not righteous.

In deede when we shew, both by the naturall propriety, and common vse of the word *Iustifiyng*: that it doth not import any imprinting or an indument of any quality in a man, but an absolutiō, as in iudgements & in the cōfistories of men, so before God, *Step. 2. prol.* when we are absolued, the reply is made, *in 5. lib.* that God will not absoluē the vnrighteouse man, and that he discerneth, who

are who , well enough.

And who denieth this? we knowe and acknowledge , that so great is the ielouſie of our God, that he will not suffer the vn-godly to take his* couenāt in their mouths

Pſal.5.16

Reu. 21.27 much leſſe to enjoy his blessings.* No vncleane thing shall enter the holy citie , the

Luc.13.27

workers of iniqui ie shall not come nigh him , for his face is against them , to roote them out. Thine eycs are cleare o Lord,& thou canſt not beholde iniquitic.

But what ſhall we ſay then ? Shall I ſay, we are righteouse , & that we haue no ſin? Of ſanctification ſhalbe ſpoken afterward which they blinde & confound with iuſtification. If we ſay we haue(not onely haue had)but yet haue no ſin, our tongues will faulter, for our harts can teach vs a contra-

I. Job . 1.10 ry lesson : or if our hearts be a ſleepe, God is greater then our harts. If he enter iudgement not with his enemies , but with his ſeruants , who ſhal abide it? who can aun-

Pſal.130 ſwer one for a thouſand? who ſhal appear innocent,& be pronounced righteouse.

The caſe is waigthy,& requireth diligēt attention. If we confeſſe our vnworthines, health may ſeeme to be far frō ſinners. For the wicked ſhal come to nougħt , yea and their

Job.9.3

their hope shall perish. If thou darest deny thine vnrighcousnes, then art thou the more past grace, and the deeper in sinne. And yet as whē the Patriarks had throwē their brother into the pit, they went aside, and without remorse fell to their meate, afterward their old sinne, & vnkinde dealing, came fresh to their minde, so the fat hart that can not feele when he sinneth, and how he woundeth his soule in sinning, the time shall come when it shall haue a liuely and a bleeding sensē thereof, *VVisd. 5. 3.* and a sentence accordingly.

Then, belike, whether we feele and confess our vnrighcousnes, or else bragge & presume of a righteousnes, all is one. No, not so, for happie are they, that findeing their infinite defects, & innumerall wants, nakednes of good, and guilt of sinne, thereby come to that grace and wisedom, by grace to seeke for supply of better things, and helps in him, that is able and sufficiēt in this behalfe. Wherein an humble agnition of sundrie our imperfections vnfainedly made from the hart, and truly in respect of trespasses inquitably committed euen of the best men, doth not repugne or withstand, but establish, as I saide before,

Gen.37.25

and meruelously settle in mens hartes, and greatly set furth and commend the righteousnes and grace of God, whereby we obtaine in Christ, that which is not in our selues: perfitt wisedom, true holynes, entire righteousnes, and euerlasting redemptiō. For looke what he our mediator surely did in our names, and for our sakes, that the Lord accepteth as done to him selfe, by vs conditionally, that we still rely vpon him, truit in his mercies, embrace the promises, renounce our selues, and leane to Christ.

Esay.50.11 The Prophet Esay foretold what Christes office shoulde be, and was to do: that he should iustify many; and by what meanes, by bearing & sustaining their sinnes, which he did vpon the crosse, when he made due payment for them & full purchase of that holynes, which he began at his birth, and continued in the hole race of his life, and finished with his death, but declared more apparantly by his rising againe. As the A-

Rom 4.25. postle speaketh to the Romanes: *He died for our sinnes, and rose againe for our iustification.* Who as in earth taking our nature vpon him, became the mediator between God and man, so also now still in heauen, he is reinayning an intercessour for vs, to the

the fathēr in our needs and necessities whatsoeuer. And this his continuall intercession for vs, amongest other things doth manifestly declare, that which a good Christians conscience doth oft tell him of, euery night, whē he goeth to bed, & euery morning when he riseth, and euery houre when he thinketh on his so many duties, that he oweþ to the Lord, that questionleſſe he hath not such a righteousnes in him, as euery sinneſful Papist prateth of, but in deede in account before God, hath no more true goodnes, then proud men can haue, and howe much that can be, let the hūble iudge. But towching perfection or imperfēctiō of righteousnes more distinctly it shalbe ſaide in that which followeth.

Of the regeneratē mans imperfection, yet remaining, and of an impossibilitie of the exact keeping of the law.

Our Sauiour preferreth common ſtrum-
pets, prophane Publicanes, and groſſe
ſinners before proud Pharisaicall boasters.
Yea the very Pelagiā in ſhew is better thē
the hauty Pharisey, thogh also ſo much the
worse, because in words he is more modest
confeffing his vnworthines, & yet in harte

Mat. 25.31
Luc. 15.3.

beleeuing the contrarie , and recknoning of a naturall perfection , and of a faultlesse integritie. But who taught him to make a diuorse betwixt his tung & his harte? if his hart be pure, why dissemble his lips? if his lips speak truth, why doth his hart dissent? The Lord resisteth the proude in hart, and the lying lipps he will destroy . This fine tricke of hypocrisie , the Papist hath borrowed of the Pelagian. For they be of great familiaritie , and neare kinne , and therfore may be bold one with another.

Aske any Papist, one or other, whether he thinke himselfe righteous or no : he wil say no, and deny it with open protestatio . Aske him what he thinketh of an other, he wil answer if a man will contend, & ende-

*WVorkes of supereroga-
tion.* uour thereunto , the Lawe is not so harde, but it may be done and fulfilled : nay he will go farther and defend a greater perfe-

Rhem. not. ction to be in Friers , Monkes , Iesuits &c.

1. Cor. 9. 16. then God either of his wisedom could , or of his iustice would commaund in his law.

Psal. 31. 6. But aske the Prophets, Esaie, Daniel, and

Daniel. 9. 7. Dauid, what their judgement is, and these

Eza. 64. 6. because they are of an other spirite , will make a diuerse aunswere : that there is not a Sainte , but doth pray to be pardoned,

shame

shame and confusion belongeth to all, the
verie righteousnes of man is as a stayned
cloth.

Vnto these last wordes out of the Pro- *Lib. 6. cap.*
phet Esaie , Maister Stapleton agnizeth, ^{22.}
that : Now adayes the writers of his owne
side, haue aunswere^d , *admodum varie*, ve-
ry variously. But is it possible? I had thought
Papists could not haue iarred, or varied on
iот one from an other: for so they can falsly
brag . I graunt the spirit of an interpreter
may be examined, & iudged by others. For ^{1. Cor. 14.}
men are men , and being diuerse, because ^{32.}
all haue not all truth in such measure and
knowledge of euery circumstance, they
may write diuersly . But what is the cause
of this their so great varietie in a matter
not hard? Verely , no meruaile if you run *Bart. de pro-*
fidelong, and a flant (like a hare down an *pri. verb.*
hill) or, to and fro, some one way, some *lib. 18. cap.*
an other, and not furth out right and direc- ^{63.}
ctly all, when you come near a text, that
maketh after you, and in pursuit can not
but ouertake , and quite ouerthrow your
errors.

To omit all others , because you omitte
them to, how take you, M. Stapleton , the
Prophets meaning to be? Marry, that their

former righteousnes in the corrupt times vnder Achaz & Manas. was stayned with their latter vnrighteousnes, the abounding, not that the wordes concerne the works of the Iewes, that were good then, or may be applyed to the righteousnes of Christians now, and that the Prophet speaking as of himselfe among others withall, doth but after the maner of Preachers reprehēding the peoples vices seeme to include them selues with the rest, howbeit, they be free from such popular enormities.

So you say maister Stapleton , and a man would thinke to the purpose altogeaither, if he see no more then you doc , or no farther then you are disposed to shew him. The Prophet doth not preache but pray in this place , and he giueth furth the confession of the whole Churche , as may clearly appeare by these wordes. *O Lorde we are all thy people, &c.* It is true, that they had not onely stained, but changed their righteousnes into vnrighteousnes , the place of iustice into a lodge of murtherers, their wine into water, their goulde into drosse, &c. Yet in the Prophetes prayer there was more then this . For the Lorde being prouoked to iust wrath, by vniust dealinges,

*Esaia. 64.
vers. 8.9.
&c.*

dealinges, as he will punish their grosser faultes, so will he not pardon, the imperfections of their best vertues, except they be content in humilitie to prostrate them selues, & confesse their own vnworthines, not onely when they openly sinne, but also when they seeme to do well, & to serue him most. So Job a iust man, yet feareth nothing more thē his works: & Esay know eth with how true wordes, he conceiueth his prayer.

Let not M. Stapleton reply herein also, that Esay includeth himselfe generally in tearmes, and not in truth. For a man cannot abide a false rich begger, specially if he knew him to be rich, and yet heare him to protest his pouerty, & cravinge relief, & nedeth none. But howsoeuer man may be deceaued, or perswaded with the hypocrisie & fained teares of importunate dissemblers, certainly God will not be mocked. As we beleue, so must we pray, & so did Esay, whose praier is therfore written, that it might be a pattern to all posterity, to beleue, pray & confess in like maner. Neither doth the exāples, of Noe, Job, Zac. & the like disproue that which we auouch, that the righteousnes of the best being

Job. 9. 28.

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exactly tried at the touchstone of the Lawe, shalbe found drossie, impure, and euen as a defiled garment, which is not cleansed, but with that sope which purgeth all. And woe worth them who euer, that seek to admixe their own sweat, with the blood of Christ.

Noa

Genes. 6.8.

Job.

Noah was a iust man, that is, was iustified in expectation of the Messias to come, and very iust was he in comparison of the iniquities of the old worlde, vnto whom he was a preacher of righteousness and godly life, but the Arke that he made was a tipe of his saluation to be sought for in Christ, for whose sake he founde grace & fauour in the eyes of God.

Likewise Iobs confidence was not in him selfe, but in that he certainly knew that his redeemer liued in whome also he should be reuiued, & whereas somewhere he pleadeth his innocency, what sicke man being extreamely affected hath not now and then an extraordinary pang? Yet Job, as he complaineth of his griefe and heauy sorowe, so withall he maketh confession of his greeuous sinnes, (which are, we know aswell the causes often of sorrow & sicknesse, as the instruments of triall) and in

in plea of his innocencie he doth it not against God, but against his enemies, as likewise in respect of the foly of his vnwise frinds, who like miserable & vnskilful Phisitians, misapplied their phisik, otherwise good enough, he tearmeth them, as they well deserued. And whē he appealeth to the holy throne of God. What doth he? he laieth furth the ground of his harte vnfained, because he defied the hypocrisie wherewith they falsly charged him.

So Zachary & Elyzabeth a iust couple, *Zachary & Elyzabeth.* paterns of godliness to all, and namely to all, that are in holy state of wedlocke, and a most faire example, for ministers, & ministers wiues, both for the lawfulness of their mariage, and also for their vpright liuing therein, notwithstanding that condicōn of life. For these both though maried, yet were they, *Just before God and walked in* *Rhem. nos.* *all the commaundementes and iustifications of* *in Luc. cap.* *the Lord without reprofe.* Which is as great *1. vers. 6.* a commendation as may be attributed to *Stapl. lib. 6.* man. *Just before God: walking in all the cō-* *cap. 13.* *maundementes (morall) and ordinances (ce-* *moniall) without reproof.* And vere ly at the first blush these wordes cary a great shew of an absolute perfection against all,

that hetherto hath bene auouched. For, these two are saide to be iust, and we hold speaking strictly, no man is iust. These are reamed iust before God, and we teach that no flesh shalbe iustified in his sight of right in it selfe. These are here commended to haue walked in all the hestes of God without reproofe, & we shew that this much was fulfilled onely and solely of Christ.

The solution and ful aunswere of all this, hath bene well made of many, and not verie long since in writing by fundrie learned, and godly men. I will but dippe the same cloth in the same die againe, because still our aduersaries cease not to obscure & deface the true colour thereof as much as in them lieth. And first, these were iust before God, not because God could not, but because God would not find fault with them. For if thou obserue what is done amiss, *O Lorde, who shall abide it?* shall iust Zachary? or is not Zacharies distrustfulnes recorded, and therfore the vse of his tong taken away for a tyme? or may we thinke diffidence & distrustfulnes to be no faulte? or if he offended but in this one faulte alon, was he not euен for that one faulte in the rigour

Fox. Ser. de
Christ. cruc.
L. Tomson
against
Feck. &c.

Ps. 130.3

rigour of justice made an offender of the whole law? but how then saith the scripture, that Zachary was iust? no doubt, not if God should haue measured the righteousness of Zacharie, by the rule of the law, and yet no doubt was he a iust man as Job & so accepted, and walking with God as Ethan in the Lordes sight, in singlenes of minde and not in an harte, and an hart: but in sincerite, that is to say, before God, and that in all the commaundementes, endeavouring the obseruation of all without exception, and not specially keeping some and omitting the rest, as if a man woulde warde a gate of the city, and suffer all other places els voide without their watch: neither is (all) so taken, as if al had ben simply perfourmed to the full: For he offended in parte, as is plaine, in not beleeuing the message from God, and it is said, they walked, which doth somewhat argue that they were but in the way, and not at their iourneys ende, whereunto they contended onewarde, reuerentlie before God, and carefullie before men without reproofe.

And in this their iorneie to passe away the way, and the tediousnes thereof

F ij

Zachary singeth a ioyfull song concerning the Lordes mercifull visitation and his deliuerie from the handes of our enemies, & of remission of sins, & of a strong saluation in the house of Dauid to be purchased by Christ, to Christians, & not by Christians to thē selues. And Zachary was verie well exercised & skilfull in such ditties, & in none other but these. For whereas he was a Priest, his vse and dewty was to offer for sinnes, both for the peoples, and for his *Epist. 95. ad Sexs.* owne first. Which thing (sayth Augustine) some seeme little to consider, who vrged Zacharies example in like sorte, as the Papistes doe, ynto whom he aunswere *Rhem. not.* red then, as we do to the Papistes nowe *Rom. cap. 3.* adding withall, as Augustine doeth, that *vers. 10.* the sacrifices of Christiane prayers: *Forgive vs trespasses, importeth remnāts of imperfections in Christians, euen as the old oblations did in the Iewes, both priest and people, till this our imperfection in this world be chaunged into perfection in the world to come.* And although some be iuster thē some, as gold cōpared with drosie, or siluer with tinne, or gold with golde, or siluer with siluer, that is to say the good with the bad, or the good with the good, the

or the best among theselues, or though all
in commō whom God vouchsafeth fauor
& pardō may be called iust, because they
are iustified, and reputed so, & acquited in
Christ, yet this being well considerēd, that
men after grace receaued, they haue receaued
but a measure of grace, is it not a folly
to dream of perfection? The Philosopher
could tell them, that that is perfit, which
wanteth nothing. But how many and how
great are the defects euē of the best? And
then if the strong men faile what shall the
weake do? If the horsemen yeeld & fly, shal
the footmen vndertake the battle, & win
the field? If God finde imperfections in his
chiefest Saincts, & dearest frinds, & louing
est children, in Abel, Enoch, Melchisdeck *August. de*
Abrahā, & the like: a great number of whō *Natur. &*
are reckned vp by name in Augustine. Shall *Grac. cap.*
a begging frier, or an idle monke, or a sedi- *36.*
tious Lefuit vaunt of perfection before the *Rhem. nos.*
Lord. To help out the matter M. Stapleton *Mat. 19. 21*
doth distinguish of perfectiōs, though not
perfit, yet perfit *in suo genere, & suo modo*, in
their kinde & after their owne maner. In
deede so may they be perfit in the hiest de-
gree, in their own kinde, & after their own
fashion, that is to say, perfitly bad, & so

F iij

much the worse, as they more presume of a good perfection. But that imperfection in one kind, should naturally be a true perfection & yet vnperfitt in the same, is verie strāge & a monſtrous ſpeach in our eares. What? not after a ſort? nor in his kinde? no ſouthly. For Pelagius might the, euē as truly haue anſwered with ſuch kind of diſtin-
ctiōs for the perfectiō of his pure naturals, that they were perfitt in their kinde. So mā-
gle a man, & cut of the chief parts, head &
all, & yet you may ſay it is a perfitt body in
that kinde, as in ſuch a caſe it may be. But
where is Aristotels definitiō: there is no-
thing perfitt, that wāteth his parts? Yet be-
cause we build not vpō mē, what doth the
word of God require? all our ſoule, all the
body, all the powers & faculties of both. If
ought be wāting in either, there wanteth
that perfection, that the law requireth and
Chrīt commaundeth: *Be you perfitt euē as
your father is perfitt.* This is the mark, ende-
uoring toward it, ſhooting faire, or com-
ming neare is no perfectiō, except by way
of comparison to thē that are ſtark naught,
or worse then they. For the lawe requireth
more, & our duty is greater then ſo, they
reply, no, not ſo, as though no more were
exacted,

exacted, then personally of our selues can be performed, or else that there is an exception from such exactnes.

The sick womā in the Gospell, the more *Mar. 5.26.*
she went to physick, the worse she was: so an error, the more it is defēded, the bigger it groweth. And so it fareth, with these that would be their owne sauiours & shut out Christ. First they striue for a perfectiō: when that is disproued, they would be perfitt with an imperfectiō at the least, & whē we shewe, that that is a meere toy, as they meane it, then they say God requireth no more at our handes, then we can do. Now whether God doth so, or no, in processe yet a little further shalbe considered, albeit hereof hath ben sufficiētly debated before.

Our Sauiour Christ, that iustly coulde, vniustly would not, & never fally vpbraided, the people whom he loued so tenderly, obiectēd vnto them, the breach of the Lawe: *Did not Moses give you a Lawe, but none of you kept the Law?* and least he should seeme to touch som & those of the wickedder sort onely, & not all in generali the best amongst them are not excepted: *None of you doth the lawe. None.* Or be it (which I take properly to be the meaning of

the place) Christ speaketh onely to the iustreproch of the vngodly, and no meruail. For the godly agnize their imperfections most willingly, but the godles stād at staues end with God, & plead, not guiltie, against their own conscience. Wherefore in speciall were such rather to be conuinced of sin, then those that in humblenes of minde, confessed, they were sinners, and craued pardon for their sins. Yet in respect of either the voluntarie confession of one sort, or the pretended hypocrisie of the other, reprehended of Christ, it is more then manifest, that the law was trāsgressed of al.

But this was *De non factō*: they did it not: but might they not haue done the law? or if they being naught, could not doe well, coulde not their betters, or can not the best performe the law?

Act.10.15. I woulde be loth to call that, or them impure or polluted, or any way imperfite, whom God hath sanctified, and perfited in his sonne. But this is not the question, what we are reputed to do in Christ: neither shoulde this be the question, whether by the spirite of God and grace through Christ, we can fulfill the Lawe. For the Lawe exacteth full obedience proceeding as

Rom. 11.

as from our selues, if we once seeke to be justified thereby. Yet because our aduersaries cal that now only into controuersie, what man can do by^t the helpe of grace, thereby at least to maintaine somewhat in them selues, as if they would say, that they could swimme if they were held vp *Rhe.noses* by the chinne, and they can keepe the law, *Ro.c.8.v.4.* by the grace of Christ, and spirit of God. I confesse by the grace of God we are that we are, & the grace of God is not in vaine in his own children: yet not in so full measure, or rather without measure, as it was in Christ, who onely, was able to vnder-take that, that no man euer hath done else, or shall do herafter, or can do at any time. For if it were otherwise, what singuler thing ascribe we more to him, then to som other? A greater matter then the fulfilling of the Law is hardly found. Therfore they set the birth, and life, & passion, & person of Christ, at a very small, & vile prise, that make no more accompt therof, then to be as it were but a paire of oares to conuey vs somewhat the easilier thither, whither *Angustia* *verb. Apost* happily with more leisure, and som grea- ¹³ ter laboure wee might come at length, wherunto in deede we can neuer attaine.

but by him, and by him alone, as an wholly agent therin.

M. Stapleton demaundeth thus much: whether grace & power diuine, haue not that force, as to remoue that our olde corruption, which was contracted and drawn from Adam, and likewise to restore againe the perfection that was at the first? whereunto his own simpering answer is such that it seemeth to burn his lips in the viterance of certaine allegations out of Auſtine and Ieroine. For both of these are more for vs, he knoweth full well, then for him in all their discourses hereof, if they be wel wayed and wisely considered. Who disputing to and fro, do rather precisely teach the omnipotent ability of God, then exactly define, that man is or may be, or certainly euer ether was or shal be of such a perfectiō in this life. M. Stapleton him ſelſe, doth but ſay, *Non abhorret Ieronimus ab iſta ſentētia: Ieromes ſtōmake doth ſcant ſerue him to taſt of M. Stapletons corrupt viandes.*

Hierom.

The Law is poſſible, and the Law is im- poſſible, two contrary ſentences in ſound, and yet they both true in ſom ſence, as the two cherubins ſitting oppofit ech to other yet both looking into the propitiatory: ſo these

these sentences though seeming contrary, yet respect either, a known truth in diuinity. If we consider man either in his first creation, or in his glorified estate after this life, *The substance of the Law remaineth in force and in the nexte life.* the Law was possible, and shalbe easie. By the way if any aske whether Moses Lawe shall serue in the world to come, I am of opinion in substance, as of louing God aboue all things, and others as our selues, it shalbe the same, though not in circumstances which must needs suffer alteratio, with the change of the whole world. Then againe the Law is possible to be done, for it was done of Christ. And againe in some sort it may be sayd to be possible, and done of Christians, for God deputeth all to be done, when he forgiueth all that is not dōe. But the Pelagian thought him selfe a trim man, when he could say as the Papist doth say, God doth not commaund impossible things. Yes (sayth Augustine,) and sheweth the end why, to hūble men, & to teach them the goodnes of the forgiuer, & also their duty in cravueng forgiuenesse of the Lorde.

The same Augustine some where doth also in as expresse words as may be, auouch that the Lawe is possible. True. But with all it is woorth the laboure the while to

obserue in so learned a doctour some certaine circumstances, the better to attaine to the true meaning of his doctrine, that the bare name of such a father cary no man away. If he did simply say so, yet the foun-

Ep. ad Hetr. 19. ad Vincen. cen. Don. 48 dation of our beleefe is not grounded on man, as Augustine him selfe sheweth full

well in nombers of places. But concerning the present question, Augustine was farre enough from a Papisticall pride in an imagined ability of humane perfection. When his auditors waxed slack, & weary of well doing, & yet because sinne is neuer without a shift, they vsed to say: that they wold do this or that, but could not do according to Augustins exhortations. For example. I can not loue mine enemies, sayth one, I can not refraine my selfe from drinking, sayth an other, I must needes be drunke, especially whien such or such a personage enforceth me: Austin replieth: *Nolle in cul-*

Serm. de Temp. 232 p̄ est nostra, & non posse pretenditur. O sin-
full man whē thou wilt not, thou pretendest that thou canst not do thy duety, either in louing thy neighbour, or in forgoing thy lusts. God that giueth more grace then so to his children, knoweth best, what thou canst do, and that so idle, and friuolouse excuses

excuses wil not serue. Neither doth Austin argue the plenarie fulfilling of the whole Law exactly in all points, but onely endeuouring to perswade to charitable dealing, sayth, though thou canst not do this or that, fast, sell all, &c. Yet canst thou not loue? canst thou not haue charitie? whereby I gather, as out of him so elsewhere out of other writers, that this word impossible *The Law is not impossible in part, but in perfection.* is not taken for an impossibilitie in euerie kinde of degree, which no wise man will yeeld vnto. For albeit we can not possibly be so perfitt in the same equality as is required, yet a desire by imitation, and in some degree by grace may be and is in vs: as it is in the Poet of the sonne that followeth his father, though he could not keepe pace *Clem. Alex. pædag. lib. 1. cap. 6.* with him: *Sequiturque Patrem non passibus Virg. en. 1. 2 equis:* we may follow, though we can not or runne cheeke by cheeke, (as the proverb is) iumpe so fast, or iust so farre, as is commaunded: yet no wise man dare cail this that perfection that the Papist would haue.

But the nature of man is like the lazie houfwife, that when she had more to do the she knew she cold wel dispatch, taketh and sitteth her down, & letteth al vndone.

This is it that Austine reprehendeth, & this was the cause, whie vpon a kinde of pollicie he would yeeld to the giuing forth of this word possibilite, because he knew

Ang. de sp. & liser. vel fuisse vel fore. how his auditors were giuen. But as for an abilitie actually working full perfection in

Contra In- & lib. 2. ca. 2 any, either heretofore to haue bene, or else heraftre to be, Austin is most flat to the contrary, and sufficient, and sundrie good reasons hath he mouing him therunto. Both,

that the power of God may be more perfit in our infirmities, & our pride the rather suppressed in our selues.

Iab. 9. 22

If the Papists would but come to this humility once to confesse, how imperfectly all flesh the best haue done, do, and thorough frailty euer will do, this disputation of can,

Pig. coram lib. 2.

& canot, possible & impossible, wold soon be ended. A very litle, if it were not for fear of the man of sin, would make Pigghius to speak the truth plainly. For concerning this matter (sayth he) *peccato vix carere potest, certe nunquam caret beatus*: the blessed man whose sinnes are not imputed, yet scant can possibly be voide, certainly is neuer void of sin.

Lib. 6. ca. 11

And your self M. Stapleton, graunt, that this singuler priuiledge of so perfit righteousnes is giue, either to none of the iust, or to verie

very very few, quā paucissimis. to non you say wel : keep your selfe there: or to few : what need that false disiunction? or shew vs, who are those few. Noe the preacher of righteouſnesſe offendeth in the frute of his newe planted vines. Lot escaped Sodom, but not *Dena. & Gras. 36* incest, Austin excepteth not Abraham the father of the faithfull, nor others the chieſt faithful childrē of God, as I haue shewed you before out of him, & I am ſure you can shew no iſtāce to the contrary. Wherfore be it concluded both ſpecially againſt your defended pride, & for the more conti- nuall humiliation of all flesh, that there is no perfection in man, to fulfill the Law, as the Law requireth. For we may not think, that the Lawe slacketh it ſelfe as it were a bow taken downe for weake armes: but it remaineth in his full ſtrength, if we go to it without a bender. Christ is our ſtrength, & happie is he, whose ſtrong perfection is onely he, and nothing else.

Of merits, how they deserue noſaluation,

TO proceed in a question not much diſſer- rent from that, that was laſt handled, I aie it downe as a firme conclusion, I tif man be farre from perfection, he is

farther, from meriting. For imperfection meriteth nothing, but craueth pardon, because of default.

But we will go on in precise tearmes to speake of merites. As grace is free, & can not stand with merits, so merites deserue, and need not grace, if they be merits. The East and west, will sooner meete together, then grace and merits wil meete together and agree in one in the saluation of man. For if thou wilt be saued by the one, thou canst not by the other. Neither maist thou part stakes betwixt them both. For the Apostle taketh away desert, before he establisheth fauour and grace.

Lib.10.c.2

M. Stapleton singeth in a quite contrary tune to this: and telleth vs in plaine and shrill wordes, that the inheritance of saluation (albeit the very word inheritance might haue taught him an other lesson) is giuen to the sonnes of God, not because they are sonnes (freely by fauour) but because they are his good children: neither yet because they are good, but (withall) because they are children and good. As if partly we inherit by fayth, wherby we are his children, and partly by workes, which must make vs good, and whereby in great parte

part we deserue, which Austin sheweth to be no safe way.

I aske this question by the waie : maie we be good, & yet not his children, or can we be his children, and yet consequentlie not good? What God haith coupled, why doeth M. Stapletons vaine strength endeuour to hale, and rent a sunder? If wee be not sonnes, then are we naught, nether posibly can we be good by any working. For all good works, before they deserue the name of good, are first halowed in Christ, sprinkled with his bloud, wrought by his spirit, and offred in his name vpon the alter of faith, as proceeding from his deare children, or else they be naught, and being naught, they can make nothing better. But if we be once his sonnes by faith, which purifieth the hart, and indueth with his spirit, which sanctifieth the soule, how can we be but good? And now being his sonnes by a vouchsafed priuiledge, not of desert but of adoptiō, the ar we also heirs, coheirs with Christ, in this life here both to do wel, that so gracieuse a father may be glorified in his children, and many times to suffer euill at the worlds hands, that we may be glorified with Christ in heauen, which is a con-

Act.15.9

Rhem. notes
Rom. 8.17

dition expressed in S. Paule not as a cause precedent to make vs sonnes, and so heirs, but as a consequent of duetie, because we are sonnes, and heires, that therfore we owe all duety, and in reason must, being members be correspondent, & aunswerable to the head, that in the ende we may enioye most freely the performance of what so euer was in most free maner before promised. For as the promis was fre at the first, so the performance being greater and more comfortable in the effect, can not be lesse free in the end, then was the promise at the first offered.

The greatnessse of saluation in our state to be glorified after the consummation of all thinges cometh afterward in due place to be spokē of. In the meane time to shew how little such so infinit a blessing can be worthely and of desert attained vnto, is thereby manifest, because that glory is infinit, and the desert, if it were desert, yet were it finit. For the glorie is eternall, and the merit temporall, the one ended in a small momentary time, the other euerlasting without end, in so much that wheras there is without all dout, no proportiō nor comparison of equality betwixt the desert and

and the thing deserued, who can auouch that he can deserue, or who dare say, I merit, or I purchase with the rustie monie of mine owne fraile workes, the glorious crown of euerlasting saluation, euен as a hireling or a iourney man doth his wages?

As in bargains there is no euен buying or selling, but where a penyworth is to be had for a penie, and a peny is a penyworth: so properly there is no desert, but where there is an aunswerable rate in deseruing, which because it can not possibly be betweene vs men & God, betweene God & mans saluation, farewell merites, as they are properly taken. Improperly howe the word may be taken in sundry of the fathers is not directly to the point of the question concerning the prise, desert, woorth and valour, of workes and the nature of merites, as the Papistes take the name of merites.

*Rhem. nos.
1. Cor. 3. 8*

Wherfore with much a do M. Stapleton against the haire, and perforce, can not chuse but graūt, that in deede there is no equality in the former respects as we be mē, but yet as we be Christiā mē, he saith there is an equalitie and his reasons be these: because the adopted sonns heritage be it ne-

G ij

Step.lib.10. uer so great, (as he thinketh) exceedeth
cap. 2 not the worthinesse of the person adopted:

2 and againe he imagineth that the Sonne is
3 no farther bound then the Father will re-
quire: & being once sonnes by grace, the
Denostro meremur, we merit of our selues.

There is neuer a true worde in all this
proud folly: for what should I call it else?

1 First, the adopted sonne, as before his a-
doption he deserued not the inheritāce be-
it neuer so little, so being adopted into a
large inheritance, his *No-desert* is thereby
the more manifested, and ought a great
deale the more openly of the adopted son
to be proclaimed. Moreouer if the father
2 would not require ought, but could contēt
him selfe with slender thanks, what then?
because the father is thus content, is the
son the lesse bound, & not rather the bond
doubled, & the sonne the deeper indēted
& his dutie increased in the highest degree
of al thankfulnesse? The naturall sonne can
yeild no equall recompence to his naturall
parents: how much more then is the adop-
ted child beholding? As for that vile and
presumptuouse saying, that men ar sonnes
3 by grace, & then *denostro* sauēd, by works,
be it farre frō Christian, & hūble minds. For
shall

shal a man begin with Christ & end in him self, or begin with the Gospell & end with Moses? *The end of euery thing is the perfectio Aris.* therof: but are our works so perfit, perfiter then grace? doth God but the first, & least part, and are our selues authors, causers, & finishers, of the chiefeſt, the lateſt, & the greatest partes? who would think that the cloth of righteouſneſſe were thus patched vp of ſome ſmall peece of purple died in the bloud of Christ, and all the reſt to be made of mans own ragges? Coſt it ſo little to redeeme ſinners? why did the holy man feare his workes as nothing more? was he like the ſimple bird, that ducketh at the barn door, where the door is high enough, and no feare of hurting her head? No. Job was well aduised in his ſaying. For might or did he merit, why did he feare? But therfore he feared because he knewe that he could not merit, demerit he could a iuft co demnation, if he ſhould relie vpō the wor thineſſe of his owne workes. And therfore he feared the lightneſſe and insufficiencie therof, and leaned onely to a better ſtay, to the mercy of God, and to the merites of Christ his Redeemer, which ſhould buie out and pay for the vnworthineſſe that a-

Rhem. not. therwise was in his workes.

1.Cor.3.8

*Quicquid
in rei veri-
tate habeat
zamen &c.*

St.1.5.c.17

I neuer find the aduersary without som shift. But of all trickes, that is most fond, & an impudent folly, whereby they say that Job, and Iobs like did merite, yet would they not glorie in their merites, professing euer in wordes the contrarie, as who wold say in plaine speech man might glorie, ha- uing sufficient matter of merites to glorie in, yet of curtesie would not, but was con- tent to yeild the glory to God: to whome forsooth otherwise in full right, & in whole it did not so directly, & duly appertain: so that if good men were not beneficall and fauorable in this behalfe, the glory of God were and might be much diminished, and greatly impayred, if euery one would but chalenge his owne and take his due.

Luc.17.7

St.1.5.c.17

Our Sauiour Christ schooleth his disci- ples after an other fashion, telling the, that when they had done all (if yet they could) that was commaunded them, yet should they say that they were improfitable ser- uants. What? say so, and not think so? that were hypocrisie. Say so, & it were not true? that were a ly, & therfore sinne. Say so, for modesties sake? There is no modestie, no humilitie against and without the trueth, yet

yet say so. Why? doth God stand in neede *Psal.16* of mans glozing? No. he needeth not our best workes. But why do not the Papistes then say so much? Why say they not flat, without stāmering that they ar vnprofitable seruants? Nay, why say they that they ar deseruers? what they are, they wil not readily say: what they are not, they bragge, or at the least pretend that they are.

As things (especially spirituall) are in their owne nature, so must we conceaue of them, or else we conceaue amisse. And as we conceaue, so must we confess of the and speake by them. Wherfore doubtlesse of our selues (what euer boasters patter in pride to the contrarie) we must both conceaue humbly, and confess truly & plainly that we are in respect of meriting, but vnprofitable seruants. *Esay 5.20*

It is graunted of all partes, that God hath ordayne, that man should be profitable to man, and one commodiouse to another, ech man lending his help, & helping hand to his neighbour, wherin yet because fraile flesh somtimes in the duties & many times in the degrees of charity offendeth, we ar to craue pardon, euen in this respect also. But when we speake of meriting with

Rhem.nor. God, we must shew that we are profitable
Luc.17.10 to him, or else of him we merit not profitably to our selues, as our new notes would haue it, but that is impossible. For what

Aug.de ciu profit taketh the spring by him that tasteth
Dei.10.c.5 of the waters that issue from the spring, or the Sunne by the eye, that seeth by the Sunnes light? Or God by our works, which proceede from him selfe, and therefore if yet they be profitable to him, yet are they not properly ours, and so not profitable to him as from vs deseruing of him, but as

Rhem.notes his owne to him selfe: and therefore not
2.Tim.4.8 woorth thankes at our handes, much lesse
available to merit truly & properly as they
speake, and truly in that they but passe
thorough vs, they take some kinde of
our imperfection along with them, in so
much, that albeit God the giuer be perfit,
and his giftes clean, notwithstanding mans
vnkleane and leprouse hand in the verie
receauing and vsage of them doth after a
sort soile them, so that there can be no
claime of worthinesse by them at all. Now
as for seruants to be profitable to the selues,
is a strange shifte, and I wil not spend labor
to confute that which common experiece
doth detest. For who will count him a profit-
able

fitable seruaunte, that is profitable to him selfe and not to his master.

It were better for man to enter low into him selfe, and to common with his own soule in these cases especially that so nearely concerne the soule, and as Dalila relied in Sainsons bosome to knowe where his strength lay, euen so neuer to leaue of till he hath traced & foūd out, his own weaknes in good things, & his strength in sinne, and then shall he the better be able to sit in iudgement, and giue sentence vpon him selfe, no dout against the merites of man with the mercie of God, in whose sight otherwise no flesh euer shalbe iustified, or profitable vnto him selfe in that respect.

Iud. 16. 5.

The Papistes do but daly and play with Gods iudgements. The Prophet is plaine, and speaketh from a conscience well enformed, that in the sight of God none shalbe iustified: None, that is to say, none before grace, saith a chiefe Papist. But Hosius, and out of him Stapleton, and others like not that: For Dauid a man according to Gods own harte, and therfore in state of grace, yet sayd he of himselfe, and that none in the Lords sight shalbe iustified. For that which is right in the sight of man

(because his eyesight may be deceaued) yet therein Gods sight can not be deceaued. He seeth the inwards, searcheth, and soundeth the bottome of secreat, and vnu-
 knownen sinnes. Wherein if flesh will flat-
 ter it selfe, and lie, and say it hath no sinne,
 yet God hath an eye that perceth farther,
 and a stretched out arme, and he will
 reach his hand into the cocatrice nest, and
 plucke thence, and display abroade the
 serpent that lurketh and lodgeth in the
 den of a dead and rotten conscience, that
 hath no feeling nor fence of stinging sins.
 For in his sight hidden faultes shall not so
 scape, and therefore it is good praying e-
 uer: Clense vs, O Lorde, euē vs they peo-
 ple, from our secrete offences: we know &
 confesse, that no flesh can be iustified in

Sapl.lib.6. thy sight.

cap. 1.

Hof.lib.

conf.ca.73.

But I know not what M. Sapleton and
 Hosius meane to labour to proue that
 this saying of Dauid, is spoken by waie
 of comparison, and that in his sight, is in
 cōparison of God him self. For doth God
 in iudgement meane to compare vs to him-
 selfe, and so to condemne vs? Yet what
 gaine they by this? we confesse this is
 true, whether it be the natural meaning of
 this

this text or no. For in comparison of the sunne in his strength, what is a candle or a starre, or all the starres of the skie? in comparison of the almighty what is man? at his presence the mountaines melt, the earth doth shake, the verie Angels are not clean in his sight, how much lesse flesh & blood, that dwelleth in houses of clay, and whose foundation is but morter? All this is true. But one truth is not contrarie to an other. None shalbe iustified before grace. It is true. None shalbe iustified in comparison of God, it is true to. And it is most true also that Dauid sayeth, & Ierome expoundeth, that not onely in comparison, but also in the knowledge of God in his sight, no flesh shalbe iustified. And all these truthes proue this one truth, that none shalbe iustified by their merites neither before nor after grace, but altogether by grace, which worketh not onely at the first all and afterward somewhat, but beginneth all, continueth in all, and endeth all in all if they wilbe iustified in deede.

*Hierom. in
Ier. 13. cap.*

where he

termesh

this their

exposition

she exposi-

ssō of here-

signes and

of the pa-

trons of he-

resiques.

This is S. Pauls doctrine throughout all his Epistles, who sheweth that God worketh in vs both to will and to worke to the ende that we may will effectually, and all

Phil. 2. 13.

for his owne good will he worketh in vs to will. I aske then where is free will? he worketh in vs to worke: the I aske where are merits? he worketh in vs to will and to worke, and all: and the I aske, where is any thing in man?

Rom. 9.

Rhem. not. *Rom. cap. 9.* *36. vers.* It is not in the willer, nor in the runner, but of God that taketh mercie. It is not in the willer, and then I aske once againe, where is free will? it is not in the runner, and then where are workes, and worthines of workes? If it be replyed that therefore the Apostle, saith it is not in the runner nor in the willer, but in the mercie of God, because it is not onely in either of both these, but in them and withall in the mercie of God to: then see, if it be so, the sentence will be true, if we turne it backward thus by the same reason: It is not in the mercie of God, but in the runner, and in the willer, because as the Papist saith: al is not in mercie, but part in mercie, and part in feewill, part in workes, part in merits, and therefore they may aswell say: it is not in mercie but in merits, in workes, will, and well deseruing.

The aduersaries would seeme to fauour much catholike wordes, and catholike manner

manner of speaking. Was there euer Catholike or Christian vnder heauen that spake thus, as they in effect doe, that our saluation is not of God, that taketh mercy, but ia deserts?

The name of merit in Canoni scripture, is not only not commonly vsed (as they now *Rheus. nos.* can say) but no where found, the nature of meriting is flat against all scriptures. And must yet merits be set vp in euē place, with mercy? or rather displace mercy, quit? For S *1. Cor. 3.8.* Paul teacheth, that works & mercy cā not stand togeather in respect of glory: trulie no more then could Dagon and the Arke in the temple of the Philistines. Establish mercie, and let fall, (I say not the vse) but the glorie of workes: set vp works, & what neede mercie? set them vp I meane in the throne of meriting.

Austine mentioneth the name of merits: *Aug. epist. 105.* Barnard saith he is not without his merits, but both in an other meaning, thē the Papist meaneth. For a merit with Augustine is no other matter, thē good works, meerly proceeding from the spirit of God, done in faith, and onely accepted by mercie, & then rewarded, and so crowned, and neither as issuing out of free will, nor as c-

quall mate, conioyned with grace, neither in working perfite, nor in value deser-

Bar. in Ps. Bernard saith that he hath merites:

Qui habi- for the Lord hath mercies. Other merites,

sat. de 14. Bernard hath none, that is, no merites in

ver. Serm. deede, but as it is said in the Prophet, that

Isai. 50.1. we must come and buy the waters of life

freely, & that without mony: which is in truth no buying, no more is the other meriting. The stipende of sinne is death pro-

perly: that is true, but is life euerlasting,

Rom. 6.23. the stipend of merites? no: the Apostle alte-

reth the course of his speach. Yet might he as easely haue so saide, and most aun-

swerable to the tenour of his former say-
ing if it had bene so, but he saith, *euerla-*

Rhym. nos. *sting life is the gift of God, a gift, ergo not the*

2. Tim. 4. *stipende of deserite, as they expressly terme*

8. *it in these wordes: good workes done by*

grace after the first Iustification, be pro-

perly, and truely meritorious fully wor-

thy of euerlasting life. And therupon hea-

uen is the due stipend which God oweth

to the persons so working by grace. But

S.Paul calleth euerlasting life a gift, & not

a stipend as Austine well noteth: these me-

call it a iust stipend. Now let the indiffe-

rent reader compare these contraries to-

gether

gether & he shall soone discerne the truth
of them.

M. Harding a man that could set a faire shew vpon a foule cause, presseth, & dis-
puteth the parable mentioned in S. Mat-
thew, where the kingdome of God is like-
ned to a mā that wēt out early in the mor-
ning, to hyre seruauntes into his vinearde:
some he hired at one houre, some at an
other, some at the third, others at the sixe,
some at the tenth, and others at the ele-
uenth. When euening came he gaue e-
uerie one alike, & then they which came
first, and had borne the heat of the day, &
the burden of the whole labour, murinu-
red, because of the inequality of their pay.
One of thē was answered, that he should
take his peny, wherefore he was hyred, &
if the housholder would be more liberall
to them that laboured less, what was that
to him, that wrought more and longer
time, and yet perchaunce less then of du-
tie he should, may not a man doe with his
owne, which way he will? out of this M.
Harding reasoneth in fense this: (I will
spin his argument as far as it can run). The
housholder is God, the laborer is working
in our vocation, the penny is life euerla-

Har. decess.
lib. 5. cap.

12.
Mat. 20. 1.

sting, the housholder bid the murmuring laborer to be content with his hyre, and take that', which was his : then was it his : the price of his hyre is the penny for his labor, and the penny is life euerlasting, here is sufficient prooфе, for meriting, I trow, and so doth the Rhemish notes tell vs. But soft, euery part of a parable is not a good proof for a doctrine in beleefe. For so can I proue vsurie to be lawfull, vnfaythfulnes to be laudable, and all most, what not ? In proper wordes, without parable this is plaine, we ought to serue the Lorde withall our strength, and powers both of body and soule, all the houres of the day, that is, all the dayes of our life, and when eeuening is come and our life ended, after all our labours in the vineyarde of the Churche militant, We haue done but the duty that we ought, and dew debt is no desart: *qua de-
bimus facere, fecimus.* This is plaine and true, and shall we force some partes of a parable to proue it false ? But the householder saith: Take that is thine: wherfore it was his, what? his that murmured, his whose eye was naught? repiners, and enuious persons shall not inherite the kingdom

Rhem. not.
1. Tim. 4.8.
Mat. 25. 27
Luc. 16.8.

dome of heauen , the peny of saluation is not for such. For such I say, without repētance , much lesse for such as call for it of precise desert. Nay the equalitie of a peny giuen a like to all , doth euidentlie declare , that though their are diuersities in time of vocations, which is the chiefende of the parable, yet the reward standeth on- ly vpon mercie , which gaue to the last as to the first. If all had gone by desert, then the greatest labourer, might duely haue re- quired the greatest wages. But I pray you, are we hirelings ? nayē, we are sonnes and heires : we looke not for a peny, as ofhire, but yet we expect our penye, and that of meere gift, euен because our God may do with his owne what him please : and he will in time bestow it vpon vs his owne, euен for his Christes sake, in whome alone we onely trust, and not in our selues.

*Ambros. de
vocat. Gēz.
lib.1. cap.5.*

O, this opinion will decay good works meruelously , and greatly encrease either idlenes, or swarmes of euill liuers . Why? it was meruele then that Christ foresawe not the inconuenience , when he gaue to the last as he gaue to the first. In deede if we be vagabondes, or lazy drones, or if like the greedy Zuytzer that will not fight

but for his guilt, it is an other matter. But if we be sonnes and children, we obey our father not to the end to merit but to shew all duty, and because we are sonnes.

The difference then betwixt vs & the aduersaries standeth on these points, both they and we worke, they to inerit, we to shew our duty : they for hyre, we for loue, they as seruâts, we as sonnes, they to purchase, & we because Christ hath purchased for vs life euerlasting, they worke and seeke glory in their works, we worke and glory only in Christ, they worke & talk of perfectiō, we worke, & agnize our imperfections in working. They if they do but a good deede, if it be once done, they stande vpon it, walke and iet thereon, though it be but the ice of one nights freezing, we when we haue done all, we say we are vni-profitable seruauntes. We dare not burie our sinnes like Acham in the earth, nor wrappe them in a sort of faire greene figleued distinctions : we speake with the wordes and in the sence, that Christ hath taught vs, and in none other. We runne, we labour, we fight, we keepe the faith, and yet not we, but Christ in vs. And when we haue done all, yet haue we done but

10f. 7. 21.

but our dutie, and not deserued. And this is our iudgement in few and plaine words concerning meriting: wherein if we haue spoken euill, let them conuict vs of error, *Ioh.12.48.* let the world bear witnes, and the word be *Act.17.11.* judge.

How onely faith doth iustifie and saue.

IF then iustification come not by works, nor saluation by merites, what is the meane whereby both the one and the other is apprehēded? First it hath ben clearly proued hetherto, that there is no meriting without perfection, & likewise that perfection there can be none, the yoke of the law *Act.15.10.* being heuier, then that the fathers strong shoulders could beare it vp: & therefore to great a burdē for their children, who came after and were weaker: and that not onely in respecte of the ceremoniall Lawe, (which Maister Stapleton supposeth) but *Lib.6. cap.6* rather in regard of the Law of deeds. For their ceremonies were neither so many in number, nor in obseruation so harde: and how troublesome soeuer they were to the priesthood, notwithstanding generally to the people were they both very few, & very easie, to speak of. But yet becaus by the cere

monies, as namely the circumcision, if they trusted therin, they were become debtors of the wholie Law, therefore was the Law an insupportable yoke, and whereby possibly came no perfection, in consideration whereof S. Peter preacheth in the Actes, that by grace in Iesus Christ, through beleefe saluation is attained. The hande of fauour reacheth it furth, the hand of faith receaueth it offred, and the spirite of adoption reposeth it in the hartes of beleuers, and sealeth it fast vp in the assurance of a certaine hope against the day of euerlasting redemption.

Job. 6. 20.

Herein we leane not to a broken reede, neither seeke we for moisture, as they that went to Tema and Scheba, in the wildernes, where the waters were dried vp: we look not to trie balme out of the hard flint. For worldly promotion commeth neither from the West nor from the East, much lesse eternall saluation. Onely by grace we beleue to be saued, and neither in parte, neither in whole by any thing else. And this is our meaning, when we saie: *Faith alone doth save, and iustifie*: that is: we are wholely saued, and solely iustified by God alone, in whom we beleue and neither

*The meaning of
these words
faith alone
doth save
expounded.*

ther by the preparations of nature, nor by the libertie of will, or else by the worthynes of any deedes as parts & causes of our iustification, our whole repose is onely in the nericie of the father, that gaue vs his sonne, and in the merit of the sonne that laid down his life to sauе vs then, when we were his enemies, & much more no doubt, now saueth he vs when we are his frindes, *Phil. 1.29.* by faith in him, and that not for the dignety offaith. For the merite of saluation resteth still in him the Sauiour, and not in vs the persons saued. And faith it selfe although it be no cause of procuring, but a meane of receauing saluation, yet is it also the gift of God, who knoweth onely, (as Augustine speaketh) how to giue to, and not to take of his creatures, and therfore, we trust in him, and onely in him. And this is the doctrine offaith, & of al the faithfull of all ages, & of all places, that it is onely faith, that receaueth saluatiō, that is in effect, that God alone & only he doth all as the sole cause of sauing the faithfull, that they may beleeue stedfastly in him, & in him alone.

A while in these latter dayes & corrupt times, when the ruines of true doctrine

were gretest, with bold faces a sort of igno-
rāt & vnreaden scriblers bore the world in
hād, that *Sola fides*, only faith was a mōster
neuer born, nor heard of til Luther forged
it first. Since, being compeld to lay aside
a little their schoole brablers, & to take in
hand the ancient fathers, and old doctors,
wherunto they were skilfully directed, by
the learned of this last age, their outcries,
that those wordes (only faith) in good re-
cord can not be found, are well slaked.

Stapl.lib.8.
cap.35.

Rhem. not.
Iam. 2. 24

At length euē M. Stapleton him selfe,
can cite redily, Hylary, Origen, Chrisostō,
Basile, Austine, & others, and he quoteth
places in plaine & pregnāt words as clear
as cristall that *onely faith doth iustifie*. But
now when he hath fōud, the words which
were first found to his handes : both he &
out of him our M. of Rhemes reioine: that
the fathers neuer wrot thē in *sensu Protestantum*, in the sence & meaning that the
Protestants take thē: as if belike, they were
very like our Papists, that somtime speake
well, and meane il, not only of the Prince,
& the laws in the common wealth, but also
of Christ, of his grace, & of the scripture
in the Church of God. But cōcerning the
point of this matter: *Only faith doth iustify*.

So

So say we, as sayd the fathers before vs many yeares ago, their wordes be the same with ours, and why not their sence? First forsooth in saying that *only faith doth iustifie*, is meant that the Lawe cannot iustifie without faith. Doth then the Lawe iustifie with faith, and faith togeather with the Lawe? and doe the fathers meane so? truely children woulde be more the ashamed of such contradictions, you let not most falsly to fater vpon those good men & fathers of freuerend and godly memory. For iff faith doe iustifie alone as say they, & saie trulie, then doubtles without the law doth it iustifie, or if not without the law, or if the law with it, then not alone. For whosocuer doth any thing alone, he doth it without the helpe of any other. Wherfore faith iustifying alone doth it without the law, or any thing else except perchaunce alone signify not alone, which may be true in Rheimes, & Doway, verely we that tarie at home, & rome not abroad, neuer harde the like interpretatio in any of our schooles

Again only faith (they say) excludeth the works of natur, as the vertues of the Gētīles, & in case of necessity wher time wāteth onely faith is sufficient, nether are externall

works required, as of the theef on the cros. Farther, onely faith is opposed either to the misbeleef of heretiks, or vnto the vnbelife of infidels, likewise is it set vp against the pride of vaunting Phariseis, & also against the fonde busie curiositie of vaine headeis. In these sences only, is only faith meant & taken in the fathers. Well, if this were so, what of all this? for the first of all these last answers heaped vp together, be it agreed vpō, that faith alone doth iustifie, without natures worke at all. For so vpon good occasiō & warrāt out of the word of god, haue the fathers spokē, & so you seem to agnize that they haue. Wel then, be it cōcluded as an euerlasting truth, that in the case of iustifying, nature hath not to do at all. And will you graunt this? no not so, & why not so? because (as you dream) faith alone doth iustify, is as much to say, as natur doth not iustify without faith, but with faith it doth. This was the former starting hole: where faith alon was faith & the law, & here faith alone is faith & nature. Verily this is not faith alone, but sport alone for Satā: but to vs that morn & thirst for your saluatiō, what a singuler griefis it to cōsider how mē that beare the name of Christians

stians will needes be thus wilfully deceaued, dauncing & skipping vp & downe in the netts of their own deuising, & thinke no man discerneth. The fathers intend by this worde *onely faith* to exclude both the Law of Moses and the Law of nature. But they conclude all together, & include the workes of the one and the other within faith. Call ye me this excluding? then to go on with the rest, you say when some of the Fathers by onely faith exclude, pride, infidelitie, heresie, and curiositie, you may as well say, *verum est*, without faith: & yet notwithstanding conioyne them altogether faith and infidelitie, faith and pride, faith and heresie, faith and curiositie, making vp (as it were) a Daniels image of cō- Dan. 2. 33 trarie mettals, that can not possibly cleave or hang together. But if excluding be including, you may say and conclude what you will, and distinguish at pleasure, and defend with ease, and all is well, speciallie if you get but fauourable readers, that can and will thinke what soeuer cometh from beyond seas must needes go for good. Not withstanding that the simple may see the childish fondnesse, and the extreame falsitie of this so absurd dealing, I will shew it

then in the like reason: I would haue a garment made onely of cloath, meaning by onely cloath to exclude stitching, lacing, & facing with silk: shall the Taylor come, & stitch, lace and face my garment, & face me out, that when I willed it to be made of cloth alone, that without cloth forsooth, I wold not haue it stitcht, laced & faced: but with cloth I would. Verily it had need be a very brode cloth, that cā couer ouer al this follie, it is so brode: and a verie cunning, not a Taylor but a Rhetorician, or rather a Magician that must perswade me so, and so bewitch a man against all sense & reason in the world.

As for the theef, that was saued by faith alone without externall workes alleadged by the Fathers, that doth verie well proue *Ambros. in Rom. 3* that faith alone in sauing doeth the deede, and not workes. For the way to heauen is but single, and one & the same to all. The thiefe was saued and entered Paradise by faith onely: therefore also must all so do, if they will enter. For God will not saue some by him selfe in mercie, and saue others by them selues, partlie in mercie, and partlie by their owne workes. If the thiefe had liued longer time he should & would haue

haue liued well : but his beleeuing was the wing that caried him vp, and the key that opened the doore of heauen. When time wanteth not, onely faith excludeth not either workes or the goodnesse of woorkes in earth , but the meritoriouse deseruing by workes with God in heauen, and hereby both in heauen and in earth the free mercie and grace of God is beleeued, embraced, and gloriouſlie ſet forth , by this most excellent confeſſion of onely faith, whereby we agnize the gift , the free gift of God according to his purpoſe, promiſe, fauour, grace, and mere mercie.

In the ſtorie of the Gospell in particu-
lar , by examples thus much is prooued,
and where onely faith is named , exacted,
and comended euē in bodily cares, much
more in ghostly cauſes of the ſoule, where
our Sauiour doth not ſo much reſpect the
teares of ſome, or in others their feare and
trembling, nor their crying & calling after
him, but their faith , and the greatnessſe of
their faith. Thy faith hath made the whole
Thy faith hath ſaued thee. O woman great
is thy faith. I haue not found ſo great faith
in Iſraell. And in the eight of Luke, and
firſt of Mark, Beleue onlie. Onely.marke

Mat.9.22 |

Luc.7.50

Mat.15.28

Luc.8.50

Rhem. not.
Mar. 5.36

Gen.8.9

Luc.8.44

that. And withall marke, if you will the Papists doubling answer herunto. Onelie beleue, that is either especially, or only in cases of bodily diseases. What? I pray you why say you or and or? If onely be not only but especially and principally, then say so. Or if onely be onely, then say so', and houer not vp and down like the birde that was sent out of the ark, and could not find where to set her foote. But in deed neither is onely, especially, neither is onely, onely in bodily sicknesse alone, as shall plainelie appear. And therfore herein ye haue made vs not onely one lye alone, but two lowde lyes, and those together without taking breath one vpon an anothers head. For, as for the first, was Christ like your Phisitian, that biddeth his pacient be of good cheere and onely haue a good heart, yct withall a good diet must be kept, and potions receiued, as thinges more requisite? O M. Allen, and M. Martin, and who euer else had finger in that your late gewgawe translation: was there, I say not were there other things, but was there any one thing, not onely more requisite, but in equall degree as necessarie as faith? For woulde Christ require the lesse, and omit the more necessarie

necessarie? or if many things were to be required, woulde he say, *onely beleue*. No. when all other helps fayled, then they came to our Sauiour. And therefore other helps being preterneccesarie he wel required the wholy to put their trust in him: not that he could not cure, yea reuiue without their beleeuing that he could, but that dutie would he haue at their hands, and only that in such respects.

Wherfore when this former shifft serued not the turne, you added, though *onely fayth* be requisite and nothing else, yet that concerned the healing of the body, & not the sauing of the soule. Of healing the bodie I graunt: but withall of sauing the soule, that these words are not spoken, is not so easilie proued. For Christ Iesus the Sauiour both of bodie & soule, most principally saueth the most principall part, & therefore to shew what, & how alone he worketh specially in recurring their soules diseased with sinne, view those miraculous cures done so evidently vpon their bodies. Wherfore by conuenient reason it followeth, iff ait alone be required in the, much rather in the other, wherein consisteth the greater cure in vs, and whence ariseth the

greater glorie to him selfe that cureth.

Rhemish note.
Luc.7.50

Contrarie to this in the example of Mary Magdalen somewhat is brought foorth as who therfore had her sinnes forgiuen, because she loued much. So that loue also was required, & not faith alone. Consider we the story a little for our better vnderstanding: wherin it is said to her: *Thy faith hath saued thee, go in peace.* & a little before both of & to her: *Many sinnes are forgiuen, because she loued much.* Out of which I obserue 4. notes, remission of sinns, peace of cōscience, faith embracing saluation, & due loue ensuing therupō. Peace of mind cometh afterward in place to be spoken of. The sole mean of receiuing remissiō is faith, the only cause of remitting is mercy. For otherwise remission were no remissiō. And were not faith the only meane, but her loue also as the Rhemish note is: Christ whē he said: *Thy faith hath saued the,* he shold haue said nay thy loue & thy faith, or thy faith & thy loue haue saued thee: especially were loue so noble, & so cōpendious, & so effectuall a dispositiō theruto, as M. Stapletonē beareth vs in hand it is, & in her was. Many sins were forgiuen her, because she loued. The Greeke word doth signify therfor, as wel as because

Lib.8.c.30

87.

But

But they vrge the word because, as a precedent cause. But se the like euen in the same word: we say, this apple tree is a good tree. why? *because* it beareth good frute. Yet is not the frute cause of the tré, nor the goodness of the apple cause of the good tree, but indeed *because* the tré is good, therefore it bringeth fruit according to his kind, & this is the proper natural cause, but we in cómō speech say it is a good tree *because* we tast the goodnesse in the frute. But this kinde of cause is an after cause & a cause in reasoning, but nomaking cause as nether was Maries loue, of her sins remitted. But therefore she loued, not that the dignity of her loue was precedēt to the pardon of her sins, but hauing receiued fauor & pardō, cōsequētly her dutiful loue ensued therupō. This appe reth by that saying inserted: *to whō lesse is forgiuen, he loueth lesse, to whō more, he loueth more.* Mary had many sinnes forgiuē her, & therfore she loued accordingly: & therfore Christ said. i. cōcluded, many sins wer forgiuē because she loued much. This obiectiō hath bin answerd more thē 1000. times. In a word I will shew that nether did she, nor could she, loue & loue so entirly, before her sins wer remitted. For beig not in the state

of grace, what could her loue be but lust, and no loue, fancy and no true dilection? a notorious sinner shee was, and therefore verie farre from louing, and nothing neare louing much aright. *They that loue God, keepe his commaundementes*: so do not sinners: then did not she. Calleth M. Stapleton this a noble disposition? God be mercifull vnto vs, as he was to Marie, that we may shew tokens of a true loue, as she did, not before, but after the multitude of all our sinnes pardoned, and done away in Iesus Christ our onely Sauiour.

The fairest argument of all other to the shewe is a conclusiō that S. Iames maketh; and at the first sight, woulde make a man thinke, greatly making against the doctrin of onely faith, where he sayth: *ye see then how a man is iustified of workes & not of faith onely*. wheras notwithstanding S. Paule euerie where inculcateth nothing more then faith without workes. Doubtles these noble Apostles are not contrarie the one to the other: neither are the Scripturs as a house deuided in it selfe. God forbid they should.

S. Paule teaching that we are sauied by grace, and therefore not by workes, yet for that

that there were certaine vaine persons crept in among them, he exhorteth withal that they should not receaue the grace of God in vaine. Likewise, when he had shewed, that life euerlasting was the gift of God, and therefore no purchase of works, yet withall also he warneth them, that they beware also howe they tourne the grace of God into wantonnesse. As Sainct Paule is vehement in this case, so vpō greater occasion S. Iames was most worthelie as earnest as Sainct Paule.

For whilst some heard that faith without workes did iustifie (vnstable and unlearned minded men, as they were) peruerting that Scripture, as also, other Scriptures to their owne damnation, they bade adieu to all good deedes, saying in theyr foolish hearts, if faith without workes can saue, we can beleue, that there is a God: & if onely faith will serue, we can beleue, and what neede more? And thus contening theselues in a generalitie of their profession of faith, falslie so called, little reckoning was made, how bad soeuer their conuersation were.

For remedie whereof S. Iames asketh, what such a faith could auaile them? for ei-

ther it was no faith and so nothing worth: or a deuils faith , & so worse then nothing. Yet lest any imagin that S. James plainly & simply graunteth a deuils faith to be faith, mark further how he doth not. For when he speaketh of faith in deede, and properly in the first chapter, he saith it is no waue that is to say, no trembling leafe, no shivering reede, fully in S. Paules meaning that it is an euidēt probatiō, & a certain, stable, grounded, strong thing. Wherfore S. James whē he likeneth this supposed faith to the quaking faith of deuilles , he speaketh not properly but by comparison, and meaneth an other matter, then either himselfe speakeketh of in his first chapter, or else S. Paule elsewhere in his Epistles. For properly he tearenneth this maner of faith a dead faith, that is, no faith at al. And this he proueth by asimilitude : that as a man may argue that a bodie is not quicke but dead, without the spirit, that is, without all spirituall motions, life & sence, so is faith without works. For faith appeareth quicke and liuely in her operations and working. Yet not, as the Pa-
pist dreameth, that works are the soule of faith, but I say as the spirit and vital breath of faith, wherin it liketh well, and greatly deliteth

deliteth, and manifestly sheweth it selfe. For if a man be a faithfull man, verilie also that man will liue vprightly, & walk honestly, and do workes worthy of his faith, not that faith is made of works, but that whcre faith goeth before, works euer folow after. In so much that a man may well conclude, a faithful man, ergo fruitfull, a fruteles mā, ergo faithles. Thou wilt say, thou hast faith, that is a verball faith, & nothing els. Faith is not made of words, but shewed in deeds. As the Sūne is not without his beames, no more is faith without her bright shining woorkes. Yet the Sunne is not made of beames: no more is faith of workes. Yet may I well argue thus. If it haue no beams, it is no Sunne, and so faith, if it haue no workes, well it may be called faith of vain men, in truth it is not. For the Christian fayth of saued men, *worketh* euer in time conuenient by *charitie*, & can not be idle.

Gal.5.6

For as by it, and by it alone wee haue accessse to God, and trust in his promises, without all wauering embracing the benefits of Christ's death and passion, which is the chiefe dutie offaith, so also where it lacketh roote in the good ground of godly hearts, it bringeth out, & breaketh foorth

into other frutes. And those of sundry sorts
to the vse of men according to the diuerse
duties of discretion and charitie. But still
before God in the actiō of iustifiyng, wher-
of Paul disputeth most, faith alone doth al,
or rather receaueth all of God that doeth
all. In other respects she neuer is without
her traine, and as the eye and only the eye
in beholding the serpent in the wildernes,
recouered the children of Israell, and yet
their eyes were not without the rest of the
parts of their faces, & their eyes serued the
also, for directing their feet otherwise, so
the onely eye of faith, or onely faith as the
eye of the soul beholdeth Christ of whom
the serpent was but a figure, & therby on-
ly in him are we saued, yet although in this
regard alone it doth the deede, yet is it not
alone, but continually accompanied with
godlinesse, & all good woorks, in so much
that where we finde not good works, it is
bootlesse to seeke for faith, for faith wil no
where lodge or liue without works: the mo-
ther cannot be without her daughters. If
you kill the children, you kill the parent to.
So that chase away works, & faith will not
tary after. If a man wil say, he retaineth her,
& retaineth not her retinew, well may he
say

say so, but in sooth & veritie, in steede of a iustifying faith he laieth hold on an vnproufitable deuelish faith, a dead faith, a verbal faith, a shadow of faith, a faith which he so calleth, yet is not faith at all, neither hath it any affinity with the iustifying faith, which iustifieth alone, yet is not alone, as hath bene declared in manie wordes and hap- pilie in mo then was needfull, but onely for the simpler sort.

As there is a double taking of this word faith, either true or verball, so also is there a diuerse acception of this worde *iustifying*, either for a beleeuing & an apprehending the iustice of Christ imputed, or for a declaration that we are such persons to the opinion of others by iust liuing, which is a iustification before men. Of the former meaning Sainct Paul doth argue, the later sence S. Iames forceth and standeth most vpon. For faith he, *I am a man (and not God) that feeth the heart.* I am but man shew me thy faith &c. So that these Apostles, Paule and Iames, albeit they vse the same tearmes, both of faith and iustifying, yet because they treating in deede thinges diuerse, they can not be sayde, to varie, when as they speake of sundrie matters,

and not both speciallie of one , and the same thing, though seeming so in tearmes. For Sainct Paule treateth of one faith, & S. Iames of an other : S. Paul of one iustification, Sainct Iames of an other. Sainct Paul vpon a certaine doctrine, and Sainct Iames vpon a supposition.

If wee looke to heauen , faith onely ascendeth thether , or rather grace descendeth vnto faith in true maner of speaking. Workes are left below , who onely iustifie before men in earth. For otherwise men can not tell who is iustified, and who not, but by workes. But as onelie works do iustifie here , so no doubt doth onely fayth there in respect of heauen.

Gen.15.6
Rom.4.5
Gal.3.6

The example of Abraham cleereth all, and giueth great light hereunto. Abraham beleeuued God , and it was *imputed* vnto him for righteousnesse. (that is) he was iustified before God by faith. And then in offring his sonne was he called the friend of God, and so iustified, called, and pronounced so. And so was his iustice thoroughly completed, and his faith in prooife perfited and allowed of. In the former of imputation of righteousness, Paule and James in expresse wordes , both agree. In the

the latter they disagree not. For Paule speaketh not thereof, but onelie Iames, who vpon great occasions presseth the necessarie sequeles of a true faith, and iustification to ensue, before men, straight vpon a iustification præcedent beofore God. Wherupon as it were word for word, and in sence he reasoneth thus : If thine offences were pardoned in Christ, thie sinnes remitted, and Christes righteousness imputed : that is, wearest thou iustified by fayth before God, it would follow necessarilie, that thy fayth would shewe it selfe, and thy deedes without, would declare what thou art within, and therebie shouldest thou be reputed a iust man, and so be iustified before men also. But hee that wanteth the necessarie consequencies of such a cause, maie it not be concluded, that hee wanteth the cause it selfe?

In the Gospell there were that boasted of the line and race of Abraham. But the children of Abraham, that are in deede his children are a posteritie according to faith, and not after the flesh. Wherefore *Mas.3.9* saith our Sauiour vnto them. If ye were the children of Abraham by fayth, ye would do the workes of Abraham, as Abraham did.

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No workers, ergo no faithful childe of his
for all their vaunting. For though workes
made them not his children, but faith, yet
where such works lacked, Christ therupon
reasoneth the wanting of faith it selfe. And
it is true both in the nature of the thinges,
and in the iudgement of the world. Yet all
this doeth not disproue, that faith alone
doth iustifie before God, nether doth it in-
ferre, that workes do otherwise iustifie the
onely before me, & by the necessity of due
consequēt to insue. Works haue their vses,
though not that vse: one key wil not serue
for euerie lock. They shew our faith to me,
they ar no parts of faith to make it vp, they
are good duties that follow of faith, and so
they iustifie & no otherwise, in the eyes of
men the behoulders. I am ouer long herin.

Touching the other example of Rahab
the harlot: what were her workes? she recei-
ued & preserued Iosues messengers: ther-
by was she iustified, that is so reputed in
the cap. This one fact could not make her
iust. But being iustified no doubt before
by beleeuing in God, opportunitie ser-
uinge well, shee declared what she was
in giuinge such entertainement to the
Lords seruāts. Which storie well sheweth,
that

that God hath his where a man would little thinke, euen in that cursed city. Let no man despaire. Rahab an inhabitante of wicked Iericho, and she sometime an harlot is accepted, but see withall she changeth her former life, and of an harlot became the hostesse of Gods seruants. Wherin I note: an harlot was far from meriting & therefore as afterwardes her good workes are recorded, so yet is not her former fault omitted, both to shew what she obtained first by fauour and pardon of her fault, and then in dutie what shee did is spoken of, wherby she became knownen to the Lords people, and this was her iustification ensuing vpon a beleefe that went in fauour before. Wherby it appeared how S. James in these examples forced the vse of good workes not to iustifie before God, but in seruice, dutie, and opinion of and to men.

Greater amplificatiōs may be brought, by the skilfull in these cases, to this purpose. In effect, this is all that either the Apostle meaneth, or I can say vpon his meaning: & so much is plainly meant, that though in some functions they may be diversly occupied, yet true faith, and good workes euer meete togeather, and ioyn.

ly rest in the iustified man.

Rhem. not. *z. Cor. 13.13* But maruelous are the aduersaries in their conceits. For they imagine a faithfull man to be without all faithfull and good dealing, as if they coulde finde vs out great springs without the issue of many waters, or much water without any moisture, or a burning fire without his heat. We may distinguishe matters in their natures by teaching, although we find them not sundred in the persons in whom we find them. And we do vsually distinguish faith and works, but in the faithfull they are neuer found apart: & therefore we do not separate them there. So that contrary to that, which sometimes we are charged withall, we euer set forth a faith adorned with vertues, and not make a naked faith stript out of her attire, & still we tell them faith neither is nor can be foūd alone in the man iustified, as hath bene proued at large, in the examination of the place of Iames.

Rhem. not. *z. Cor. 13.13* But they to disprove this, labour by all meanes possibly, & in speciall they alleadg S. Paul to the Corinth. in whom say they, faith is seuered from loue, and if from loue, then from all good works, true, iffrō loue. For all good works are summarily comprehended

hēded in loue, which therfore is said to be the fulfilling of the lawe, because it is of a greater span, cōtaining the works both of the first and secōd table in louing God aboue al things, & our neighbouras our self. Then iff faith be separated from loue, the also from other works. Now that from loue it may be seuered, S. Paul speaketh say they in his owne person : If I had all faith , and had not loue, &c. ergo all faith may be had without loue.

S. Paul as he had faith , so was he not void of loue, whose loue was so great that he had care of all cōgregatiōs, & therefore he doth but onely put a case , nether is it generally grāted, that al faith doth signify all faith in al kindes, but in some one kinde all the degrees of that faith. And herein many iudge that S. Paul meaneth a miraculous faith , & not the iustifying, because he saith , *If I had all faith, so that I could remoue mountaines*, that is all such faith , and yet had not loue, &c. But if this be the sense, then doth it not import that the iustifying faith may lacke loue , but the miraculous faith, if yet it proue so much. Whether S. Paul meane a miraculous faith , or no , or whether a miraculous faith (let it be a

1. Cor. II. 28.

*Supposing
doth not e-
uer proue
the thing
supposed.*

faith) can be seuered from the iustifying or no , I will not greatlie striue . There is no edificatiō in multiplying of impertinent questiōs . This must be cōsidered wel , that the Apostle sayth not down right , he hath faith , and that he hath not loue , but *If I had faith* . Nowe I trust they will not proue matters with ifs and ands . Our Sa-
Ioh.21. 23. uiour said touching the beloued Disciple what if he woulde that he shoulde tarie still till his comming ? vpon this conditio-
nall (if) an error was straight spread a-
broad , that Iohn shoulde not die . In like manner S. Paul also saith , *If I shake with*
1. Cor. 13. 1. *the tungen of men , and of Angells , &c.* You will not go about hereby I trust , to proue that the Apostle had a verie Angels tōug , or that Angels had tungen . S. Paule maketh supposels , and thereupon he setteth furth the excellent commendatiō of loue , which verely in sundrie points is far more commēdable then faith it selfe , in so much that a man may vse the Poets wordes in a better mater , *O matre pulchra filia pulchrior* ? A beawtifull mother faith , a fayrer daughter loue . But S. Paule doth nowhere disioyne them , but concluding the praises of loue , faith : there are three that remaine togea-

(togeather) *Faith, Hope, & Charitie*: faith belieueng in the promises, hope looking, and longing for them, charitie louing the promiser, and in him and for his sake louing all that is to be beloved. Of all these the last is the greatest, what? in iustifying? no. S. Paul debateth the matter to the contrarie euerie where. Wherein then? in the multitude of other duties, and for the euerlasting durance therof both in this world, and also in the world to come. For when knowledge shall cease, & faith shall haue his date, and hope shalbe expired in the lease of this life, in the life to come remai- neth loue. And this is all that the Apostle meaneth, which neither confuteth the *alonnes* of faith in her proper office of iustifying, neither yet doth it any way cōfirme, that in other respectes she can be alone in the man iustified. And thus much of only faith, and yet of faith that is neuer alone.

*Of the certaintie of grace and saluation by
faith & hope in euerie particular man.*

NOwe then being iustified by faith, we Rom. 5. 1. haue peace toward God, through our Lord Iesus Christ. For so the Apostle in- ferreth to the Romaines vpon former de-

bating of the selfe same truthe vpon the selfe same groundes of iustification, whereof we speake last. So that necessarily the man iustified by his faith, by faith also hath he the good fruites, that growe vp withall. i. peace with his God, quiet in his soule, and firme possesiō of assured saluatiō in a certaine hope.

Act. 24. 2. Whereof M. Stapleton speaking with the same spirite, that Tertullus did in the Acts, tearmeth this doctrine a pestilent, & a pernicious teaching, tēding only to presump-
tiō, pride, & security. M. Stapl. you speake your pleasure out of the abundance of a

*Presumere de gratia Christi non est arrogan-
zia, sed fides.* choloricke harte. If we presume, God be praised, we presume not of our selues as you do, and if we be proude of Gods euer-lasting fauour, it is a godly pride, and in securitie thereof we leape, and daunce with

Ang. Serm. 28. de ver. dom. an holy ioy, as Dauid did before the arke,

thogh you like Michaol deride vs as fooles & reproch vs therfore. Sir, ill words do neither proue a good matter, nor disproue a bad. Wherfore to let passe the rage of your heate, let vs a little consider the weight of certaine reasons you would seeme to pro-

I Lib. 9. cap. 9. duce: you say, the certainty of saluation by faith is common to sundrie heretikes, con-

trary

trary to the feare of God, repugnant to the
order of praying, and against the nature of
the Sacraments.

1. The first of your foure allegations is
that heretikes also assure them selues in a
vaine perswasion that their opinions are
most true, & that thereby they shal attaine
euerlasting blis, & yet be deceaued, & ther
fore that the re is no certaine saluation by
faith. We speake of the faithfull, & you of
heretiks, we offaith, & you offancie, we of
a verity & the truth, & you of a pertinacy
in pretēding truth. And how then can you
conclude from the one against the other?

notwithſtāding, if heretiks could be faith- *The abuse
full, & alio heretikes, which is impossible, of thinges
yet being by faith well perſwaded, suppose doth not a-
they were hereticks withall, we must not
refuse the good they haue, because in o-
ther respects they be not good. For then
belike (I will vſe an easie example & but
one) when the Philistines tooke away the
Lordes arke, & had it in their keeping, be-
cause the Philistins haue it, Israel shoulde
not long to haue it againe, or when it was
brought home, receue with ioy. But in very
deed vnbeleuers, & perfect heretiks in ca-
pital pointes, as they haue no faith, so haue*
*bolish the
necessarie
& good u-
ſage of the.*

1. Pet. 1.9.

they not the good perswasion of the *end of faith, which is saluatiō of their soules.* For they shall never be able, either to take frō vs, or to kepe in thē selues the arke of a quiet cōsciēce. And albeit they be suffred somtimes to rejoyce in the light for a season, and to grow greene in the filde, yet all this is but a glimſe, and in the ende to their greater sorrow, as it were by a slender taſt, to let them know what perfit ioyes the faithfull man feeleth in him ſelffe, and feedeth on in his ſoule to euerlaſting life. But now if your ſaying concerning the perswasion of heretickes were true, yet were your reaſon naught, but your ſaying being false, your reaſon is to to bad.

2. Secondly you ſay that this persuasiō is contrarie to the feare of God, verily we teach, and no men more either with better words in ſpeaking, or in more due manner in thinking rightly of the fear of God, that it is the roote of all wiſeſom, and whē we woulde expreſſe the enormities of any place or persons, we ſpeake with the ſcripture, and as Abraham and Dauid did, and as we take it, with the wordes of greatest diſpraise: *The feare of God is not in this place,* ¹ *Pſal. 36.1. or the feare of God is not before their eyes.*

Where-

Gen 20.11

Wherfore we exhort them to stand in aw, and sinne not. The feate of God expelleth sinne. *Mater timidinunquam plorat*: the timorous childe is warie in all his wayes & loth to venter further, then is behouefull, and therefore seldom causeth the carefull mother to wet her eye for him.

But we speake of the feare of God in his *The divers* children, & his feare in them is twofold: ei- *acceptio-*
ther a reuerence of the worthinesse of his *of the word*
omnipotent maiestie: If I be your father, *Feare.*
where is my loue? If I be your Lord, where is *Mal. 1. 6.*
my feare? or else the feare of God is taken
for the dreading of his iustice against sinne
& iniquitie: Feare God & depart from euill. *Prov. 3. 7.*
But these & the like feares, which are law-
ful & profitable, & are required, certes, the
certainty of faith doth establish them and
they it.

There are other feares of other sortes: a
 feare of the enemy, a feare of mans power,
 a feare of death, hell, & damnation, &c. in
 regard wherof we teach on this wise. *Fear*
your owne captaine, feare not thine, and his
enemy. I will not feare, what man can do
to me. Hauie a confidence, I haue conquererd *Ioh. 16. 33.*
the world, saith Christ. This is your victorie *1. Ioh. 5. 4.*
even your faith, which ouercommeth not in

one or two skirmishes, or cōquereth some one part, but getteth the vpper hād of the *whole worlde*. Wherefore quite your selues like mē, & trust in the Lord. O death where is thy sting? Hell gates shal not preuaile against you, There is no condēnatiō to thē, that are in Christ Iesus. If God be with vs, what can be against vs? & why should we feare any thing but him? & yet not him otherwile then before I shewed, not as the dog the whip: the slauē his maister, or the thiefe the gallowes, but as an honorable Lord, a reuerēd father, & a iust but a good God withall. Whom we must serue (as Zācharies song is) in al respects in holynes & righteousnes al the dayes of our life, without seruile feare: nothing distrusting least happily he shoulde not keepe promises where he once promiseth. For this kinde of feare of all others directly oppugneth hope, & hope it, is flat against faith, & faith against it. If you meane such a feare, we graunt faith is cōtrarie to it, and laboreth still more & more to root it out. This we graunt. Faine woulde we heare what you or any of yours cā say herein, without dallying in the diuerse acceptiōs of the word (feare) directly to the contrarie.

3. In the third place you say, the assurance
of faith ouerthroweth the vse of praying.
For what need mā pray that he be not lead
into temptation, if his faith be assured
that he shall be saued notwithstanding
temptation? O M. Stapleton, wil you tēpt
God? The Lordes determination, cōcer-
ning the endes in thinges doth not take a-
way meanes and duties in the mid way of
perfourming all that is commaunded to
man. My life is fixt, and the boundes &
limits therof certaine: Shall I therfore in
reson therof refuse ordinary meat & drink,
and dayly food, or physick in time of sic-
nes? what a folly were it, beside an extream
fault, contēning the Lords ordināce? Like-
wise God suffreth no man to be tempted
aboue measure. Therefore because there
is a measure set, shall no man power furth
his prayers in that respect. Paul teacheth a
better way. *Pray alwaies, & Christ willeth:*
Watch & pray that ye enter not into tempta-
tion. And yet none can not be tempted nei-
ther with inward, nor outward temptation
aboue his measure, & how thē doth the ce-
rtainty of Gods defence therin abolish mās
duty, that he should not pray therfor? I pray *Iam. 1.6.*
shew vs more at large, or rather briefly in

1.Cor.10.13

plainer maner if you cā. We teach no pray
er is good but that which is made in faith
& why thē doth the certainty of faith take
away the office of praying.

4. In the last & fourth place, you say the
certainty of faith peruerth the doctrine
of the Sacramēts. Well, I see either you do
not see, which is grosse ignorāce, or of a fro-
wardnes you wil not understand what we
mean by the assurāce of faith. We tell you,
our saluatiō is built vpon a sure ground, the
Lord doth know who are his, & they who
are the Lords, they know they are his. This
is a firme foundation : the scripture & wri-
ting of the house of Israel, that the faithful
are registered in the booke of life, & this af-
furedly we doe beleue. But that there be
no other helps to assure our faith we never
denied. For herein as the word is a known
writing to vs, so the sacramēts are the seals
to double our assurāce, as Pharao saw two

Gen. 51.25 dreames to ascertaine him one thing, nei-
ther doth the assurāce that must be by faith
destroy the helps that farther that assurāce
in faith, nay the assurāce that shold be ther-
in is proued the rather by the helps thereto.

But now as we haue hard your tale (M.
Stapl.) so giue vs a litle leasure to shew our
own

own euidēces for our own selues. It is God that promiseth, & al his promises ar yea & amen. Then if he promise why shoulde we doubt? againe the spirit doth testifie to our spirit, that we are his children. Shall we extinguish the spirit, & abādon these motiōs? again if we be faithful, faith is no waue, no watrish slippery matter (as Nazianz. word is) & why the shoulde we not be assured? of we be Christ's house, we hold fast, the glori- *In Orat. de Pasc.*
ty & confidence of hope, but if confidēdo, then no doubting, if glory & gladnes then no paine, & so no feare, much leſſe dispair. The Papist doubteth not to say he can merite, and why shoulde we more doubt in faith to beleue and with mouth to confess, to the glorie of God that we haue founde mercie? Forsooth they say, be-
cause debt is certaine and mercie is vncer-
taine: and when a thing is deseribed, it
may be chalēged. They say well: for debt
is certaine, if it be due debt, and if it be
lawfully demaunded, it must be payed
without question. To the confutation of
which proude folly, I haue spoken suffici-
entlie before in the question of meriting,
Concerning mercie, and the vncertainie
thereof, if we speake of man, that can

change his minde, and whose will is variable; it is true. But God is alwayes the same, his giftes are without repentance, whom he loueth he loueth vnto the ende, and yet if his mercie were kept in secret, in his owne bosom, and not made known to the sonnes of men, they might be vncertaine. But being solemnly made by promise, fayrely drawen furth in autentick scripture, openly published by proclamation, and preaching, confirmed by the oth of him that can not lie, ratified by the best rites that can be devised, sealed with holy sacramentes, and with the holy ghost, and after all this fully finished by will and testament, why shoulde we yet doubt; as if the matter were not certaine enough?

Lib.9.c.10. ¹⁵ You reply, that all this assurance is

1 generall and condicionall, generall & therefore not sure in particular, condicionall, & therefore vncertaine depending vpon a doubtful expectation. I wil aunswere both these cauils.

1. First, as for generall supposels without their truth in particulars it is a meere toye in Philosophie, and in Diuinitie it hath no sence. For God doth not promise

mise generally at auentures , katch who catch can , but directly & in speciall to all that receaue.

As soundes & colours are open abroad in the aire, and yet in the fences of hearing and seeing are made particular, and in speciall both harde , and seene , so Gods promises are vttered generally to all , but of the receauers, and beleeuers are they particularly apprehended, or else not apprehē ded at all. For generall apprehensions are dreames & no apprehending. If I beleue remission of sins in a cōmon generallity & no more, without special applicatiō to my self, what availeth that : Wherefore Christ saith: *My sonne have a confidence: thy sins are forgiuen thee.* Hold fast that , for there is the comfort, and there ariseth the certainty of faith and hope . And generall promises why are they made to all , but to the end they may be beleeuued of euery one in speciall?

Math.9.2.

If a mortal Prince vnder seale & writing proclaime a generall pardon , there is no subiect that hath offended, but wold craue a particularitie in the generall, little doubting therof for the safty of himselfe & pardō of his offence: or were he wise, or in his

K iiiij

wits that when the prince had pardoned all that woulde receaue the pardon , notwithstanding woulde stande amazed distrusting still whether he be one of the number , of that all which should be pardoned in special? If thou be a scholler, I say to thee in thine own tearmes , when thou hearest a generall Maior out of the worde of God , examine whether thou canst finde the minor in thine own conscience , and then doubt not , but the conclusion will follow necessarily vpon thine owne selfe . As for example for the simplers capacite : all beleeuers shall be saued : art thou a beleeuuer? then conclude, thou shalt be saued.

2. The other cauill was , that these promises were made vnder condition & in some meaning^l, your saying is not amisse . For the promises are made with condicion , *If we beleue* , and if we beleue not , be the promises never so generall , yet theie can never profitte vnbeleuuers . Euen as when the Sunne is in his greatest strength as bright , as bright maie be , yet the blinde man receaue-*th* neither light , nor conforte , for all that ; so be the promises never so fayre cleare ,

faire, cleare, and large, yet if the eye of
 faith be wanting, the faithlesse infidel hath
 no benefit by all this. Wherefore the Pro- Esay.7.9
 phet Esay foretold Ahaz specially of this
 fault and defect of faith: *If you beleene not,*
you shall not be established. Wee mislike not
 this condition. But you meane that Gods
 promises are cōdiconal in an other sence,
 and that not onely in respect of them, to
 whom the promises are intended, but on God is not
changed ne-
ther in es-
sence nor
else in his
purposes &
doings.
 Gods part that maketh the promise, as if
 he reserved an alteratiō to be made if need
 were. Which assertion and speech is perfit
 blasphemie, flat against Sainct Paule, that Lam.1.7
 sayth, Gods gifts are without reþentance
 and therfore *absolute, and so not condiconall:*
 and full contrarie to S. Iames that faith,
 that there is no variablenesse, nor shadow
 of turning, with the father of lights, that
 is, of turning now vp, now downe, nowe
 rising, now falling, now one way, now an
 other, of promising and vnpromising, &c.
 our God omniscient that made the eye,
 seeth, & forseeth all at the first view what
 is best, so that he need not appoint with cō
 dition to change his minde, and repeale
 his purposes, vpon better devise or ad-
 uise, afterward taken. What he determi-

neth shal stand, and what he promiseth, he will perfourme. *I am God, and am not changed.* Whence followeth a good argument, if he could be changed, he were not God, I saye, if he could be changed, either in the essence of his being, either in the decrees and purposes of his own devising.

Common Philosophie taught the Heathen that principle, Eternall thinges suffer not contrarie passions. And shall Christians imagine the Eternall God to bee subiecte to varieties, that stand vpon the ficklenesse of vncertaine condicions? Heauen and earth shall passe, but neither God nor his worde, which is as firme as is him selfe shall passe. And how then sayeth Maister Stapleton, Gods promises are so condicionall, as that they maie bee vncertayne in respecte of God that promiseth? And doeth he not know but thus much, that the greatest difference betweene the faithfull and faithlesse man consisteth herein, that the godly having receaued of God any promise, are thereby resolued, that comming he will come, & shew his sauing health in time conuenient. For he is righteous & neuer dispointeth any, that trust in him: but the wicked

wicked, are not so satisfied, and therefore when God speaketh, somtimes they look to the right hande, somtimes on the lefte, sometimes before, and sometimes behind, somtimes into the selues, when they shold onelie and stedfastlie direct theyr hope and faith to God alone that will not faile?

Psal.78.

Can God prepare a table in the wildernesse? Can he giue them bread? Or is he able to prouide flesh for his people? For his people, being in nomber so manie thousandes? bread and flesh in the wildernesse, a place so barren and voide of plentie? These and the like promises either temporall or eternall, are vnlikely in the eyes of flesh that are dull of sight. And no maruell. For might we perceave neare at hand the way, and the meanes, then were there no triall of Faith, nor exercise of hope. For faith and hope are of thinges that are not seene. But when the matter passeth our reache, and we iudge it not possible, then is God glorified, if we beeue.

And to this end, concerning your exā-
ples are vsed the wordes: *Siforte*: if hap-
pely, by Daniell to Nabuchadnezzer, &
Peter to Simon Magus in their exhorta-

tions, to equitie, almes deedes, prayers, or in the like cases: not that anie should beleue, and beleeuing remaine doubtfull, of the remission of their sinnes, but that forecasting the difficulty of such a great chāge to be made in their cōversion, they should be rauished with a longing desire thereafter, and be enflamed the more, and so if it were possible beleue, and in beleeuing then no more to doubt.

1.Cor.4.4

VVhen this will not serue, you bring foorth the example of Paule, whome you saie doubted and durst not iudge himselfe, VVee shall consider the circumstances of your allegation, and of the text it selfe, There were amongst the Corinthians, that by odious and friuolouse comparisons fac- ciouſlie held ſome with ſome, ſome with others, as if Christ were deuided in the mi- nistration of his ſeruauntes, and of Paule a preccioſe vessel of chiefe choife, they eſte- med leſſe then either his office required, or was expedient for their ſaluation. VVhom Paule in effect ſchooleth on this wiſe: for ſmine own part as I am not altogether care- leſſe, ſo yet I paſſe not greatly to be iudged of you. Nay I iudge not my ſelf much leſſe ſhould you. And albeit I know nothing by
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my selfe concerning my ministerie (for therof was the question) yet am I not therin in this, he faith not , in any thing else, but in this I am not iustified. He that iudgeth is the Lorde. Therefore iudge not you, and that before the time of iudgement. Now I aske wherin and why Paule would not iudge him selfe? He speketh of his function, and therein to claime that which some of them gaue to some that deserued happilie litle or lesse then he, in such sort & in so high a degree, he told them flat, albeit he were better then the best , and not guilty to him selfe of default in this behalfe, yet he would not iudge nor iustifie him selfe. VVhy? for iudgement belongeth to an other person, and to an other time , and not to be vsurped either of the or of him, by the way of deciding definitiuely like a iudge. But God whose waies are not mans waies, and who seeth farther into man , then man into him selfe , in that day shall lighten things, that were hid in darknesse, & make the councels of hearts manifest, *And then shall every man haue praise of God: which last words of praise to be had then, ar no trembling words of a doutfull minde, but a ioyfull good remembrance full of comfort, &*

of an infallible expectation. And all this v-

2. Cor. 10.12 pon occasion against them, that woulde needes in contempt of Sainct Paul set the garland vpon their heades, that were least worthie to weare it, if all were knowne, as *Lib. 9. cap. 6.*

Rhem. notes.

1. Cor. 4.4.

one day it shall appeare. But Maister Stapleton and before him the censure of Collon, Andradius, Hosius and others, & our new notes nowe, vrge this: S. Paule would not iudge, nor iustifie him selfe: and who is comparable to Paule? ergo there is no iudgement now, no certainty of consciēce in this world. But stay & know, vpon a particular in one kind, you may not infer wel, no not a generall in the same kinde: much lesse comprehend those things, that are of another sort. For not out of a generality of one sort, may you inferre a particular in an other kind. Wherfore of the vncertainty of all mens facts, God examining them in the day of triall, you may not conclude the vnstableness of faith, which is of another propertie, and founded, not in workes, but on God himselfe, which can not fail. If I wold iustifie my selfe (saith holy Iob) mine own mouth shall condemne me: If I were perfitt, he shall iudge me wicked. In confide-
ration of works & worthiness of deedes.

Iob.

Iob

Job renounceth all, and standeth in feare
 therein to com to the touchstone. For there
 can be no certainty built vpon the sand of
 them. But in consideratiō of hope in God,
 he will trust in him, though he kill him:
 and concerning the life to come, he stag-
 gereth not at all, but is most assured: *I
 knowe my Redeemer liveth.* So Paule when ^{Job.}
 he had treated of saluation, how it depen-
 ded vpon God, shutteth vp the whole
 matter, with full assurance of a thorough
 perswasion, that neither death, which is
 a bitter hearb to many, nor life which most
 men much loue, nor celestiall spirites, nor
 the greatest powers of heauen, nor height,
^{Rom.8} nor depth, nor things present, nor thinges
 to come, nor any creature shalbe of ability
 to seuer him from the loue of God which
 is in Christ Iesus the Lorde. For in him is
 the roote, of all blisse, and the sure bonde,
 and certaine seale of this assurance. The
 wordes of Scripture herein are so plain, so
 vchement, so resolute, that they can be ne-
 ver aunswered without infinite shifting.
 Let the reader turne to the viij. chapter of
 the Epistle to the Romaines, and consider
 what goeth before and what cometh after,
 38.ver. with begineth with *certus sum*, I am

sure, as their owne translations are. And withall to the places, where ar mentioned the obſignation, the crie, the pledge, the earnest penie of the ſpirit in the faithfull, &c. and then let him on Gods name iudge of all that hath bene or ſhall be brought, either of the aduersaries, or elſe of vs.

Conc. Trid. First of all, the chapter of Trent doth nothing but rage and ſtorme at the matter, as the maner of it is euer, in ſo much that as a man may knowe a Lion by his pawe, or a bird by her fethers, ſo is that councell diſcerned by nothing more then by banning

Controv. Ra and curſing. Pigghius better bethinketh ſiſb. lib. 2 him ſelſe, & calleth his wittes about him, or rather calleth a coūſell of all his fancies, and at length deuifeth fourte aunſwers and

1 neuer a one againſt that we teach. Either
2 3 S. Paule ſpake not of all the faithfull, or not
4 of euerie faith, or not of him ſelſe at all times, or, but of him ſelſe with condition if he him ſelſe perſecuted.

1. Not of all the faithfull? yes. For thofe who were predeſtinate before all times, called and iuſtified in time, God alſo had glorified, (ſaith Paule) wherupon I note, both the word (Thofe) to comprehend al, that ſhall be ſaued and glorified, and then that

that the Apostle saith: you hath God glorified, vsing the preter tence, because of the certaintie of that which shal folow as surely, as if it were alreadie past. And personally beginning with him selfe, *I am sure*, he endeth, with *shall sever vs*, including others, aswell as him selfe. And elswhere he saith generallie, writing to a whole church *prove your selfe, whether you be in faith or no*, 1.COR.13.5 *Know you not that Christ is in you, except ye be castawayes*, counting it a great absurdity in Christianitie, not to be assured in particular knowledge of euery mans own state.

2. Secondly Paule speaketh not of euerie faith. Doth he speake of a true faith? of such a faith wee meane. The pretiouse fayth of the Sainctes which is like in all. But let vs agree vpon this, that there is a certaintie by some fayth. Wherein as you agree with vs, meaning a good faith, so yet you disagree both with the couſel of Trēt, and likewise with Lyndan a great stickler on your ſide, who auoucheth that the certaintie of euerlaſting life, *qua est ex fide*, Lind. panop lib. 3.ca.21 which is by faith, neuer happened, *non modo Christianis omnibus verè credentibus, sed nec ipsis Apostolis in hac vita unquam*. Not onely not to Christiās truly beleeuing, but

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not to the Apostles themselues at any time in this life. Yet wee had rather take Pighius graūt, being rcaſonably vnderſtood, & ſo leauc Lindan to them, that like him better.

3. Thirdly Paul doth not ſpeak of him ſelfe, howe he felt him ſelfe at all times. Perhaps ſo, and yet no man knoweth what was in Paule, but the ſpirit of Paule that was in him. We denie not but that the de- grees of faiths assurance may be variable, not onely in diuerſe men, but in one & the ſame man at diuers times. Yet more or leſſe in a degré doth not abolish the nature of faith, nor quite extinguiſh her proper neceſſarie qualities, wherof affurāce is the chief. Which though it be eclipsed as it were by an interpoſition, ſometimes of groſſe and heauie flesh, which the best carie about with them, yet in the end faith wil returne to her course, ſhewe her face, and breake out againe, neither can ſhe be euer fruſtrat of the effect of assurance. For ſorowe maie lodge with vs for a night, but mirth will returne in the morning.

As the wicked may feele ſome ioye a while, that they may haue a greater feeling of ſorrowe in the end: ſo ſometimes the godlie

godlie maye suffer euен the anguish , and
terroures , as it were of cast awayes, there-
bie afterwardes to encrease their ioyes
the more. And this is a sure doctrine wor-
thie to be embraced of all, that albeit wee
stumble , yet he will not suffer his to fall,
or if to fall , not finallie to fall awaye , if
God wound he will heale , if he kill , he
will reuiue , and if he breake downe the
walles of thy faith, that they seme to shake
and totter, and fall, doubt not, he wil build
them vp, he wil turne all to the good of his
children, and if he darken thine eye , that
is fixed vpon him selfe , be assured he will
not do it out, neither will he take his holie
spirit from the holy and faithfull , as he did
the Spirit of the Regiment and fortitude
from Saule . No , though he bring thee
to hell, he wi'l not leauie thee there. Why
then ? What if faith be much assaulted,
and sometimes brought into narrower
straightes then some , God knoweth best
howe long it is best to hold his own vpon
the rack, & it is the teachers dutie, and it is
Saint Paules endeuour thereby to give
out doctrine of comfort , and not therebie
to empaire the faithfull mans assurance as
Pigghius doth.

4. Fourthly he saith Sainct Paules faith, & confidēce is with condition of his owne perseuering to the end, if he persevered. No For without ifs as of douting, though not without condition of ductie, the Apostle proueth that God will not alter, nor discōtinue his euerlasting fauour to his dear chil dren, and in the recitall of sundry thinges, he saith that neither things present, nor things to come would disioyne Gods loue. Wherefore in respect of the future time to come, he religiouselie is most confident of Gods goodnesse, and his own finall saluatiō. Wherin to end, thus brieflie we se Pighius obiections are little worth.

Lib. 9.c.13

Now let vs heare how Master Stapletō can helpe out the matter. Who being instructed of the Colonistes faith, that when Sainct Paul said, he was sure (for that place troubleth them much, and if they coulde answer that, they would wrangle in like maner with other scriptures as they could) by his assurance he meaneth a certain kind of hope not certaine any otherwise the but as a charitable man may and must morally conceaue one of an other, as Paul himselfe did of Timothie, and of the Romans. This is straunge and inopinable. For did not Paule

Paule know him selfe better, then he knew others, or if he did (as do doubt he did) did not his greater knowledg therin assure him selfe more of him selfe then of others. The *Rhem's not.*
Rom. 8.38 men of Rhemes to perswade vs herein say, the Greek word *πίπειρμας* doth import on-ly a probable perswasion: & yet they could not but fumble in their tale, & adde withal that which they foud in Hosius, that the Apostle might haue some speciall extraordi-nary reuelation, but they see euidently that the Apostle in that place speaketh of no re uelations, but of ordinarie doctrine to the Romanes, or if he had a reuelation special, it maketh more for his owne assuraunce, and nothing against the assuraunce of o-thers. Wherefore they seeme to fancie the other opinion more, that Sainct Paule was but probablie perswaded, and vncer-tainly certaine. I might alleadg that where their vulgar Latin is *certus sum*, I am sure, or certaine. Hierom vseth, I am confident. *Gr. Mar. di-
sco. cap. 12.* For that this assurance was not a probabili-tie, but a certaintie, and a confidence, which is more. But let vs rather reason the matter. Is Paule perswaded, and but pro-bably perswaded? A man would thinke the Apostles perswasio in such a case were

sure enough a very standing light, & no fading flash, as it were of lightning.

Yong scholers are taught and it is true, that there are probabilities offundry sorts, either wherunto a man may answer indifferentlie yea or no, because of the vnaparent notice of them, for they may be or theye may not be, and whether parte a man holdeth, it skilleth little. For both parts maye be mainetayned with like reasons. If they meane such a probabilitie to be in Sainct Paule, he that defied boeth high and lowe, will little passe for such dreading coniecuturals, in respect of his knowledge of the marke that he shotte at, or of the infallible means to attaine theruto.

There are probabilities of an other kind *absque formidine oppositi*, prooued and approued without feare and doubting of the contrarie vpon due triall, and iuste examination premised. If you meane, (but you are farre from so good a meaning,) such a probable perswasion, you hitte vpon the Apostles meaning, who vpon former discourse is certaine and most certaine, and vpon the best certainties well perswaded. For thus he argueth, If God be with vs, who can be against vs, with vs

by his election, vocation, iustification, &c. who can be against vs? who shall laie to the charge of his chosen? who shall condemne, who seuer? and reckoning manie hard assaults, yet against all, he is sure that the elect, that is, the faithfull in all these become more then conquerours ~~conqueror~~. more then conquerours, & common conquerors, whom they haue throughly conquered, they are not probably nor halfe a feard of them, and then commeth in his perswasion, I am perswaded, I am certain, I am sure, I am confident. Take which interpretation they wil, vpon the proofs promised, that neither principalities nor powers (and therefore not a sort of vncertaine Papisticall distinctions) can remoue from the eternal loue of God in Christ the lord. But were our saluation no more certaine, then are their answers, then were their answers somewhat, and our saluation verie vncertaine.

As for the old obiection out of the book of the Preacher, it hath bene aunswered, and washed cleane out longe ago. In deede Maister Stapleton hath latelye done the part of a diligent Papist, that seeketh all meanes to deceave him selfe,

and sauing that hee wanteth the oyle of truth, he hath set a fewe fresh colours theron, then eueryet I could set eyc on in anie other, as I weil remember, facing vs out that Salomon first putteth it downe gene-rallie, that there is no certaintie, and that al things are vncertain, & that man know-eth not whether he bee in case of loue or hatred. And wheras we shewe out of the text, that it is mer. t that there is no certain-tie touching the euent of our affaires, he telleth vs that that is a seconde sayinge, and a particular confirmation, and no re-straint of the former generall vnto such casualtyes as maye befall a man either in this life, or in the kinde of his death. A-gaine where wee euidentlye proue that a man maye assure him selfe of the hatred of God (who hateth sinners) if he be a sinner. And therefore where Salomon sayeth a man knoweth not whether he be hated or no, he respecteth necessari-ly not the sence and touch of an inwarde conscience, either of the loue of God, if he be faythfull, or of his hatred, if he be sinnefull, and faythlesse, Maister Sta-pleton sayeth, the certaynetie of loue, and hatred are not a like, and there-fore

fore that there is mention made of hatred, because when a man beginneth to question whether he be to be beleaved straight waie in that verie moment, he misdeemeth whether he be not worthy of hatred also.

Vnto all this I auanswer brieflie. But in the meane season well we perceiue that, (as the wiseman sayth) a dead flie maie marre the good smell of the sweete ointment, so a cursed gloze may corrupt the fairest text. But I auanswer 2nd aske: are all thinges detained in an vncertainty? he that sayth all, seemeth verily to excepte nothing, and nether can any thing be exempted, which is subiect to that all, which he meaneth that saith al. But that al things should be vncertaine with euer (either in fence, or in faith, whereof Chrysostom *Orat. 9. in* faith, though sense may be deceaued, yet 10. c. *Heb.* can not faith) is farre from Solomons thoughtes in this place. So that he maketh no absolute generall saying, and then afterwarde commeth in with a particular matter of exterrnall euentes, he proueth a generall vncertaintie thereof and in that kinde, and yeldeth the cause why, which must needes be as large as the effects, and

the cause of like compasse with the effects,
eo quod, because all thinges fall out alike
to the iust and vniust, to the good, and to
the bad, &c. And verely this is onely the
wile mans intent to shewe the vanitie of
mortal euents vnder the sun, & therwithal
to teach men not to decide by the outward
face of things concerning Gods fauor. For
had he meāt to speake generally without
exception of any thing, or specially to ex-
clude the assurāce of faith, a particular alle-
gation of the euēts of afflictiōs or the like,
had bene but a colde cōclusiō or a slender
proof. Wherfore (M. Stapl.) if you will
argue an vncertainetie of faith, which we
denie, and disproue the certainty there-
of, which we affirme, you must shewe an
vncertainie to be in God the promiser, or
in the holy Ghost the confirmer, or in the
like groundes, whereupon we build, and
not dispute of common euents, which fall
out indifferently to the one, and the other,
either good or bad, and sometimes in hea-
uier sort, as it may seeme to the godly, the
to the wicked man. For among the good
the best, or among the best, the very best:
or among the bad the better, and the leſſe
bad may be in the ſame caſe outwardly, as
may

may be the worst. Whereof onely, Solomon treateth, and not in generall against al knowledg. For if he meane that nothing cā be known, how knew he that he knew nothing? But we know of Solomōs knowledge the scriptures speake much, & that of M. Stapletons vncertainty in knowledge, and no assurance in faith, they are altogeaither silent, and speake nothing at all, no more then they do of that which he telleth vs verie impertinentlie to the text in Solomon, that when a man examineth his state, whether he be in the loue of God immediatly euer the doubt of hatred commeth alwayes to minde. What fraile flesh will doe, is not our question, What faith ought to do is that, which we cōtend for. But if flesh doubt, yet must faith resolute all doubt. Thy flesh will suggest & bring into thy memorie thy many sinnes, but incōtinētly thy faith must recorde the mercies of God, that are more in number, & greater in value, and most certaine to this vse to pardon and remit sinnes. The worlde doth storne, the flesh oppresse, the Diuell ly in waite, yet the Christian which is fōuded on the rock which is Christ, cā not fall. Bernard saith well, *Ego fidenter, quod*

Bern. Serm. ex me mihi deest, usurpo mihi ex visceribus
 Et. super Domini. Looke what is wanting of my self
 Caus. vnto my selfe, with confidence I usurpe
 that vnto my selfe, out of the bowels of
 the Lorde. An excellent sentence full of
 confort, and speciall confidence. M. Staple-
 ton would qualifie it, but can not, & ther-
 fore thought it better to miireporte it o-
 therwise then he found it in Bernard him
 selfe, and first of all he misquoteth the
 place 6. for 61. but that may be the neg-
 ligence of his Printer, and so woulde I ea-
 sily thinke, if there were no ill dealing o-
 therwise. Secondly he sayth this conti-
 dence is taken not for a confidence, but so
 farre furth, as it is oppoſed to an astonish-
 ment, as if when I did a thing confidently,
 I did it only not with astonishmēt. Wher-
 as a man astonished is past doing, but do-
 ing confidentlie, is doing, and doing with
 great boldnes. Thirdly for *fidenter* he faith
fideliter, changing Bernardes worde, and
 fourthly he faith *fideliter dico*, as if Bernard
 spake of faithfull ſpeaking, and not of co-
 fident viurping and taking, ſpecially in the
 ſinguler number *ego*, *I*, and properly *mi-
 hi*, to my ſelfe, take from the bowels of
 Christ, what is wanting to my ſelfe. The
 reaſons

Lib. 9. 14.

reasons of this his assurance Bernard yel-
deth elſwhere, vpon three ſtrōg cōſidera-
tiōs, of the loue of Gods adoptiō, the truth
of his promiſſe, and abilitie to performe,
and thē he pronounceth that he knoweth
whom to beleeue, & in beleeuing how to
be assured.

Serm. 3. de
frag. ſepiē.

In truth, if we either rest or reckon
of your ſelues, ſo as M. Stapleton requi-
reth, we caſt the anker of our hope in an
vnitable place, and not vpward into hea-
uen, (as the Apostle teacheth) and then
no meruaile, if hope be no hope, & fayth,
not faith. For what scripture euer teach-
eth vs to hope or beleeue in our ſelues? Ac-
cursed is he that maketh flesh his arme, or
putteth his truſt in man, either in himſelfe
or in an other man: in him ſelfe, for that is
a daungerous pride, in an other, that is as
Augustines word is, an inordinate humili-
tie: *inordinate humiliſis non levatur, periculose
ſuperbus precipitatur.* The proude man wil
hurle down himſelfe heſtong, but the in-
ordinate humble no man can hold vppe.
Wherfore pride, diſpaire, and folly be far
from vs. Our hope, faith, and helpe, is on-
ly in the name of the Lorde. We are aſhamed
of our ſelues, & of men like our ſelues,

Hom. 34. de
temp.

but not of the hope, which is in vs toward him.

The matter is weightie, yet would I be loth to be ouer long, I will ende with remembrance of a storie out of the booke **Numb. 13.** of Nombers, where Iosue sent certaine to suruaie the lande of Chanaan, who vpon their returne, reported of the goodnes of the lande much, but more of the strength of the people, of the crueltie of the inhabitants, of their stature like giāts, and in comparison that Ishaell were but grasshoppers, their towns meruelously defensed, and that euerie way it was impossible to goe vp, and preuaile againt it. But Caleb, whom the Lorde had indued with a better spirite comforted the people on the contrarie side and saide cheerfullie: Come let vs go vppe, vndoubtedly we shall possesse it, little considering the strength of the people, or their crueltie, or the wals of ther cities, but onely rested vpon the promises of God, and therein he stayed him selfe, and would oft haue stilled Ishaell. Semblably notwithstanding the force of all the worlde, the difficulties of flesh and bloude, the subtelties of sinne, the arguments that certaine aduersaries like

like Iosues spies make against vs, yet if we haue Iosues faith, we must relie vpon the Lorde, and in the ende we shall obtaine a better land, then the land of Chanaan, euen the land of the liuing, with the liuing God.

He that somtime doubteth may remēber he is a mā, but because he is also a faithfull man, he must not cōtinue therein but shake away distrust, & cōquere al doubts, & be well armed with the shild offaith against all assalts. The faithles they are at an other pointe, & they ame vneertainly without a marke, beat the aire, bath themselves in the pleasures of the worlde for a while, & in the end they dy as they liued, they liued without hope, & perish cuerlaſtingly. But we who are beleuers, & know we ar beleuers (as August. speaketh). For faith is no fancy, as we are risen againe in newnes of life in this life, so shall we be receaued againe to life eternall in the life to come, our conuerſation and trafficke is aboue, our hartes are set on heauen & heauenlie thinges, we are frindes with God, distance of place, diuerſities of periles, and doubtes of daungers can not diſioyne or cause distrust, for we also shall finally dye

as we liued, we liued in his feare, and reuerence, we dye in his faith: he is our God, God, and therefore able: our God, and therefore willing to bring his promises all to passe one daie, and in the meane season there can happen nothing neither inwardly, nor outwardely, but it may be patientlie borne, quietly digested, and with sufffrance passed ouer, knowing alwayes (as the Prophet saith) that the time shall come, either in this worlde, or in the worlde to come, when all shal confesse: verily of a truth, there is frute for the righteous, doubtles there is a

Psal. 58.11 God, that iudgeth the earth. The teeth of the cruell, the iawes of the Lion, the arrowes, and all the argumentes of proude imaginations shall come to nothing, & we shal certainly be saued.

*Of sanctification in this life and the meanes
of direction therein,*

ACCORDING to the order, which I proposed to my self to shew furth the frenes of Gods grace, and fauour, it remaineth in this place next to speake of *sanctification*. For albeit S. Paul maketh it no expresse linke of that chaine wherein God doth

doth all in all: and wherewith out of al cō-
trouersie, there can be nothing in man, yet
where he speaketh of mās duty to God, he
shewethe euer necessarilie, that they who
are iustified by faith in Christ, are like-
wise sanctified by his spirite. For being
manumitted or freed from sinn by Christ,
we are therewithall made the seruaunts of
God to bring furth fruts vnto sanctificatiō.

Their owne Roffensis saw somewhat Step. lib. 8.
when he sayde : *fides iustificat ante partum.* cap. 31.
Faith is the mother, works of sanctificatiō Illyr. in cla.
are the children. The mother doth iusti- par. 2. tract
fie in order before the children be borne,
and then shee bringeth furth a godly of-
spring, who like good childrē cherish their
mother, and comfort her with naturall re-
spect againe.

That no man mistake me, it woulde be
observed, that the word *sanctification* is ta-
ken, either for iustification in Christ, who
is our wisedome, our righteousnes, & san-
ctification, or else for holynes of life in
Christiās, who hauing receaued the spirit
of adoption, & a measure of grace, are san-
ctified, renued in their minds, & reformed
in their liues, dying to the world, & liuing
vnto God. Both these sanctificatiōs, ar ours

For Christ is ours, & therfore his holines & his righteousnes are ours also. But there is a differēce betwixt that which is in Christ being perfitt in nature, precedēt in order, & made ours but by imputation, and betweene our sanctification, which is imperfitt in it selfe, issuing from his goodnes, and really inherent in our selues. The one is receaued by faith, the other cōsisteth in good works as of piety toward God, of vp right dealing with me, & of tēperate vſage of our own persons, of faith in Gods promises, of hope in his mercies, of louing his goodnes, of zeale in religion, of praysing his name, of cōtinuance in prayers, of confession of sinnes, of seuerity against vice, of encrease in vertues, of paciēce in troubles, of goodnes towards al men, of meditation of death, of spirituall ioy & intentiue expe-
ctation of the ioyes to come. I am not to debate particulars, with intēt to dilate any thing. For that is not my purpose, and the rather because looke what hath bene spoken of many the former matters, may with ease, or else without great labour be appli-
ed to this present argument.

Philosopers make a differēce of bodies, & it is euident in sensē, howe soiue bodies
are

are grosse & darke, as wood & stone, some cleare and lightsonie, & perspicuous, that a man may see through them, of which sort, are the aire, fire, christall, common glasse, oyld paper, and the like. Whereunto I may resemble the outward actions of man, either his words or deeds. For through these a man doth as it were through a glas window look into a mans minde, from whence as from a spring both words & deeds do issue. I believe, & therefore I speake saith Dauid. Will you know a iustified man? look whether he be sanctified & holy according to so holy a calling: will you know the goodness of the tree? trie whether he bring furth according to his kinde as it is in Moses.

Genes. 1.

In the second of Kings, king Ahaziah fell through a lettasse window from his upper chamber, & therby fell into an extreme sicknes. He calleth for his seruants, sendeth certaine of them to go & enquire of Beelzebub the idole of the Ekron concerning the recoverie and euent of his disease. Vpon this the Angel of the Lord appeareth vnto the Prophet Elias, and willett him to goe and to meete Ahazias seruaunts & to say vnto them: Is it not because there is no God in Israell, that he seeketh to belzebub? &c.

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Wherefore of Ahaziah the Lord saith: He shall not come down from the bed that he went vp into but shall die the death. Elias doth the message to the seruautes, the seruautes returne to their king: he miseth at their suddaine returne, declaration is made what befell. The king demandeth what maner of man it was, that met them? they shew him, that he was an hearie man, girded with lether. Then saide he straight, *It is Helias the Thesbite.*

Out of this story sundry instructiōs may be gathered. First that as the oxe doth eat vppe the thistle, so may the axe ouerthrow the oke. i. as the poore sinfull people shall surely be punished, so the vnsanctified mightie man shall not euer escape. Againe in destresses sinnefull men secke for simple helps, and not vnto God the God of help, & al to no purpose, but to their greater hurt. Where as the holy man knoweth that our very heares, our teares, our names ar in accōupt with our almighty Iehouah, our heares are in his register, our teares in his bottle, our names in his kooke. But the purpose, why I record the story, principally is, to shew howe readily Ahaziah did gesse by the Prophets attire, that it was Elias,

lias, & therby, by this exāple to declare, not
that the hearines of our apparell, because
happily therwas some singuler thing in E-
lias attire, as likwise in John Bapt.apparel,
which was an other Elias, but that our at-
tire & apparell in most modest maner ge-
nerally be seemely, & that all our behau-
our be such either in gate, words, or deeds,
that whē report is made therof, a man may
straight auouch, verily there is a Christian.

There is no doubt, but dissimulation is
spun now adayes of so fine a thread, that it
is hard to discerne who is who. Gardiner
could make a booke of true obedience, &
Bōner made the preface therto, & now we
lack not, & if time serued (as God forbid)
we shuld haue experience, that we want
nether subtle Gardiners, nor cruel Bonars.
But because some can semble to be that
they are not, & dissemble to seeme to be
what they are, therefore yet may not the
godly cease both to be in deede, and pro-
fesse to be also true professors. Coloures
can not long cōtinue. A grape may ketch,
or hang vpon a brier, it groweth onely &
naturally vpon the vine. Dissimulation is
like Hermogines learning, very towardly *Volaster.lib.*
to shew a while, but after a while it becam¹⁵.

flush and fluc away:wheras the sincere ho-
ly man groweth still from faith to faith, frō
strength to strength, from vertue to vertue,
till he become a perfitt man in Christ Iesus,
2. Thes. 4.3. knowing that this is the will of God, euen
his sanctification.

And were there nothing else but the wil
of God, & his comandement in this behalf,
yet were this alone cause sufficient, that
we offer vp the sacrifice of our obedience
to our God, & we should be holy, because
he is holy, who hath commanded vs so to
Ier. 35. 14. be, euen as the children of Ionadab, the
sonne of Rechab obeyed their father, and
abstained from wine, because their father,
so commaunded them, but infinite are the
reasons that should moue vs to a godly life
as not only his commandements therunto,
but the inhibitiō of the contrary, denūtiatiō
of penalty, if we liue ill, or promise ofre-
ward if we liue well:the hindrāce of Gods
glory & the hurt to common weals, by the
one, the edification of many by the other.
Exāples of good mē to be followed, who
were honorable mē in their generatiōs, &
wel reported in their times as Enoch, Noe
Abraham, and many moe, or the effect of
sinne vpon sinners, that threw Adam out

of paradise, turned Nebuchadnezzar into a beast, and Iudas into a Diuel, slue kings, ouerthrew thousandes, swallowed vp rebels, drowned Pharaor & all his host, burnt vp whole cities, and wasted nations. But what shall I stand to reckon vp reasons, to proue that day hath light, & that the night is darke, that vertue is good and vice is naught, or that the one ought to be embrased, and the other auoided? For, he is farre gone, and past common sense, that wil not confess all this. Howbeit in the practise of doing, it falleth out cleane contrarie. And the reason thereof, I take to be in them that haue any knowledge (for to speake of the wilfull ignorant it is bootless) because their knowledge occupieth onely some small roome in their braines, but hath no firme possession of the harte.

My sonne giue me thy harte (saith God by the *Prover.23.*
pen of Solomon.) Keepe it not they selfe
but giue it me, bestowe it not vpon plea-
sures which fester, nor vpon meates wher-
in is excesse, nor vpon riches, which will
take the wings of the eagle & soone fly a-
way, nor in honours, which man enjoying
becam a beast, nor in any corruptible vain
thing vnder heauen. Giue me thy harte,

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sayth the wisedome of God, and he will teach thee to vnderstand and follow righ- teousnes, and iudgement, and equitie, & euerie good path. And as for riches, honor, pleasures, &c. know this, godlines is great riches, and as the highest honor, & as the true and perfitt pleasure, & what not that good is?

*Direction
in the way
of sanctifi-
cation out
of the word
of God and
by his spi-
rite.*

And now for directiō herein in the way of godlynes, whō should we rather follow then God him selfe? &c. & not the vaine wordes of others, but (as the Apostle adui- seth) walking as the children of the light, bringing furth the fruites of the spirite. Wherin we may note that to vaine words we must oppose the worde of God, and that the fruites of the spirite are specified to be good works, to teach vs from whence good workes come. The one sometimes is distinguished frō somtimes conteined vnder the other. The word serueth to direct in the right way, and whereby we discern who are out of the right way. The spirit is Christes vicar on earth: and as Christ him selfe the sonne of righitousnes, and the day star in our hartes, a consuming fire of all distrust, and burning vp the verie rootes of disobedience, and of all the stumbling

stumbling blockes in the world. The one of these lightly is neuer receaued without the other. For the worde is vnprofitable without the Spirit. The Spirit of God leadeth into all truth. The things of God no man knoweth, but the Spirit of God. But yet the Spirit of Christ to them that haue age and opportunitie neuer commeth but with the word.

There are three especial enemies of this word of God, and therfore enemies to the rule of goodnesse, and to the leuell of all sanctimonie. The first is the fantasticall Anabaptist, that dreameth of Reuelations: the second is the wilfull Atheist, that thinketh the worde of God to be to troublesome, it hindreth his fancies, it forbiddeth his delights, and stoppeth all the bathes of his vaine pleasure, it talketh to much of sanctification. The third enemie is the wylie Papist subtillier then all the beasts of the earth beside, he knoweth his coine is adulterate, and therefore he feareth the touchstone, his chaffe wolde not be winnowed. And no maruaile. For wold false prophets be sifted, or vaine spirites be brought to their triall? Wherfore the man of sinne goeth about to dissuade me from hearing,

The Anabaptist.
The Atheist.
The Papist.

and reading this worke of God, and in
steede of the waters of the Scriptures they
haue digged vp puddles of wilworshiping
and such like mud, fitter for the horse and
camel, then for Christian souls: & in roome
of the light of Gods word they haue sub-
stituted false & mocklights of their owne,
in place of virgin wax , they haue giuen vs
tallow, in roome of a candle, they haue rea-
ched vs a snusse, & the candle of the Lords
word, they haue detained, vnder a bed or a
bushell, that the fai: hfull men might neuer
knowe what they did , nor discerne what
they beleueued. As if to beleue well, were to
beleue a man knew not what, or to liue wel,
were to liue in ignorance , and to do the
works of darknesse. And yet they pretend
great reason for all this, and so did he, that
said of one that could be mad with reason.
I can not debate the controuersie, I shall
but touch a reason or two. The worde is
vncertaine, the worde is obscure, ergo not
to be read and heard absolutely of all, &c.
Vncertaine? I know not what is blasphemie,
if this be not. Where & in what place
dare they thus speake? in the Church of
God? before whome? before the Congre-
gation of Saintes? The word is as a candle,
which

which giueth light both to the house, and sheweth withall what it selfe is, & is it then vncertaine? but it is obscure. So you saie. We aske to whom? we aunswere to them, that perish. It is harder somwhere then in some, to stir vp thine attention, & therfore it is commaunded, Search the Scriptur, dig for wisedome, seek for knowledge as after siluer and gold. Be it that it be obscure. Yet as that saying in great part is most false, so is the reason most faultie. The candle burneth dimme, therfore toppe it. It is a good argument. There is a knocke in the weeke, therfore open it, that the light may haue easier entrance. It is a fit reason. But the candle burneth obscurely, therefore put it out, or throw it away, or anie such like conclusion is starke naught. Yea the more obscure the Scripture is, the more it must be laboured, & the more incessantlie studied, because it is that, wherein we knowe is life euerlasting, and the way of life which is sanctification.

To let go them that will not heare vs, seeke after this waye, there are of those, that seeke sundrie sortes. Some seeke onlie to the end they maie be knownen, to be verie skilfull men in good thinges:

this is an ambitious vanitie, some only to know: this is fond curiositie, some to instruct them selues: this is true wisedome, and some to edifie others, and this is perfit charitie. The two former sorts are naught, the two later holy and good. For true religion and perfit holinesse, is made neither of bragging wordes or peeuiish fancies: but this is true deuotion, to visit the sicke, the widow, the fatherlesse, & to keepe a mans selfe blameles from the soile of the world. He that neuer saw hony may talke & think how sweete a thing it is: but he that tasteth therof, can better tell what a gratiouse tast it hath in deede.

Again there ar others that though they cared little for seeking them selues, yet are they content to let others alone with such matters. But all their care is as they are carried awaye with some conceit or other. They rise vp early in the morning, and go to bed late, and eate their bread in great care to compasse purposes. But alas what meane they? Suppose thou be a Monarch, a noble, a marchant man, or what thou wilt, if thou gaine all, and lose a good conscience, and thereby thy soule, thy losse is greater, then thy gaine. Thou art a iollie fellow

fellow in thy countrie, a king of a welthie land, a peere in a Realme, thou canſt preuent foes, & ioyne in with mighty friends, al the ſheaues of the field muſt bow to the, the Sunne and the Moone muſt ſtoupe at thiſe preſence: or iſ thou be a meaner man as of a towne and corporation, thou canſt cudgell, and compaſſe matters, & conuey thiſe things at pleaſure, or iſ thou be a priuate occupier or a man of trade, thou canſt buy cheape, and ſell deare, all theſe and the like are but miſerable comforts in the day of death or iudgment. One ſanctified ſoule then will be more worth, then innumera-ble ſinners. O Lorde ſanctifie them and vs with a liuely vnderſtanding of thy trueth. Thy word is the trueth, teach vs, O Lorde, good wayes therin, that we may know & do thy will.

I will record a ſtorie: Dauid being cer-
tified of Saules death among his lamenta-
tions he breaketh foorth on this wiſe: O,
tell it not in Gath, publish it not in the
ſtreetes of Aſcalo, leſt the daughters of the
Philistines reioyce, leſt the children of the
vncircunciſed triumph. Gath and Aſcalo
were of the chiefe cities of the vncircum-
ciſed. Dauid wiſheth, that Saules death

2. Sam. 1

might be concealed from them : that it might not be told to the enemies of Saul, and of God. With like affection it is to be desired, that either there wer no Sauls at al, or that they might die either obscurely, or liue otherwise then to the flaunder of the profession they seeme to be of, but in truth are not. They that haue dwelt or dwell in Gath, & Askalon, in Louain, Doway, Rœ, or Rhemes, the enemies of vs, of our Land, and of our God, wilbe glad to hear that he which is reckoned a iustified man by faith, were yet a prophane person like Esau in the race of his life. The stremme of sinne is strong, and carieth the world with it , but, he that thinketh he standeth , let him take heede he fall not. If a piller fall , the house is in daunger, if a mightie tree fall, it beareth downe manie bowes and sprigges with it. O , what a shame were it for anie that haue begun in the spirit to ende in the flesh, to rejoyce in the light and afterward to loue darknes more then light, to receiue as it were a portion of faith , and then to mispend it? The children of the vncircumcised will make great triumphes , when, they shall heare hereof, supposing they haue gayned much, when they can finde

a man that hath fallen from his God: but to the godlie what sorrowe is like to this, where such euentes are found? Wherfore let euerie man looke to his wayes, & stand to his watch, that he offend not God, neither that he giue place to Sathan, cause, of ioy to the aduerarie, or of grieve to the godly, that he defile not him selfe, driue away the spirit, receaue the word in vaine, stayne his profession, and that he be not like the Ass and Mule, that carieth on his backe, wheate, or breade, or wine, and yet eateth onelie chaffe, and drinketh nothing but water. To carie the name of a Christian is little woorth, except you feede on the properties of Christianity, & expresse them in a good life. For not to talke of Christ, but to liue in Christ, is indeede to be a Christian, vnto whom it may & shold be said, as it was vnto Mary: thou shalt beare a sonne, and thou shalt call his name Iesus. For they that heare Goddes word with pure affection, and bring foorth the frutes of the spirit, they are as it were, Christes brethren and as deare as his mother, and after a sort his verie mother, as in the wōb of whose faith Christ is conceiued, and in whose holie life Christ is spiri-

tually born into the world dayly. And this is true sanctification, allwayes to be perfourmed in vs, taught in the word, imprinted by the Spirit, graunted of God through the merites of Christ, in whose name we pray euer, to be sanctified more and more continually. And euē as Anna praied that God would giue her a man child, and she would giue him the Lord againe, so wee pray that God will make vs his holy adopted children. But the benefit of this holinessse and of this adoption, as likewise of our creation, when we were not, & of our iustification, when we were naught, and of ail things else, as he giueth them vs, so we must giue them him againe, & render all the praise, to him alone the onely giuer of all good giftes, who is to be blessed for euer, both for all and of all. So be it.

Of Glorification in the life to come, and of sobriety in certaine questions that are moued therein.

When sanctification endeth in this life, then glorification entreth, & taketh his beginning for the life to come. And then when we shall haue escaped all the ginnes of mortalitie, when the times of temptation

temptation shall be passed ouer, when the streaine of this world shall haue quite rüne out his course : then this corruption of ours shalbe endued with incorruption, the olde Phoenix shall be rethewed : and euен as Moses did putt his leprouse hande into his bosome, and pulketh it foorth a cleane and a sound hande : so this fraile flesh of ours, that is sowne in dishonour, and must rotte in the mould of the earth, shall yet rise againe in honour with great perfectiō in that gloriouse day.

Saint Paul sheweth that there were a. *Phil.3* mongst the Philippians, that walked much amisse, in number manie, in conditions earthly minded men, seruants to their belie, and enemies to the crosse of Christ, & therfore in fine whose iust end was to haue an heauie doome, & a deserued damnatiōn. But speaking of him selfe and of the godlie he saith: our consolation is in heauen, from whence we looke for a Sauiour, euен the Lord Iesus, who shall change our vile bodies, that they maie be like his gloriouse bodie according to the working, wherebie he is able to subdue all thinges vnto him selfe. Wherein these four points are expressly set downe: the conuerstation

2 of Christiansto be heauelie, their expectation to be of Christes appearing in the
 3 cloudes , the glorification to be euен of our vetic bodies , and because no man
 should doubt of the issue thereof , after he
 had set downe the former three , in the
 4 fourth place mencion is made , of the om-
Reu. 14.13 nipotent power of God. Wherfore with-
 out all quesion as the spirit saith in the re-
 uelation , Blessed are they that die in the Lorde , forthey neither frie nor freele , as the Papistes suppose , in purgatorie , but rest from their labours . Nowe to die in the Lorde , is to die , either in his cause , & quarell for righteousnesse sake , or otherwise in his faith and feare , and in the course of their calling . And to die is to be dissol-
Ecc. 12.7 ued , the bodie to the earth , from whence it was taken ; and the soule to be rendred in to the hands of God that gaue it .

Esay 26 Thy dead (saith Esay) O Lorde shall liue , euен as my body shal they rise againe Awake and sing , ye that dwell in the dust . For thy dewe is as the dewe of herbs , and the earth shall cast vp her dead . Not that all the dead , but that the Lords dead shall liue the second life . And not who dye in he ir sinnes and in olde Adam , but who die

die in the Lorde, and who liued in Christ, and Christ in them, and die in Christ, and in the Lord, They shall rise in glorie. Let *Mar. 13.24* *Mar. 22.29* no man be deceaued, as were the Sadduceis, and Libertines, and as nowe is the whole familie of loue. The dewe of Gods power is as the dewe of herbes. Herbes appeare not in winter time. The dewe from heauen softeneth the ground, doth awaie the frost, & openeth the earth, & the herbs spring againe, and flourish a fresh. Likewise the moisture of Gods omnipotencie and power diuine, will cause & commaūd the earth to giue an account of her dead, to yeild foorth the bodies of his Saincts, that they may liue. Euen as my bodie (saith the Prophet) and putteth the matter out of doubt, pointeth to his owne bodie, & proueth the restitution of Gods people from banishment by this infallible argument, teaching that because they doubted not of this the greater, they should beleue the lesse which was their restitution.

So in Ezechiell the people seemed to be in a dead and desperate case, as if their verie bones were dryed vp, their hope gone, and them selues cleane cut of. God sheweth in a vision, to the Prophet, *Ezech.37*

N ij

a plaine fielde, full of dead bones : hee will giue them snewes, flesh shall growe ouer them, and he will call the dead, out of their sepulchers. And by this, god meaneth that he will restore his people, and conuey them home, euen as if they were taught & well knew, he would reuive the dead.

1. Cor. 15

Mat. 22.32
Mar. 12.26

The Articles of our Crede touching the resurrection and life eternall is most large-
ly proued by Sanct Paule to the Corin-
thians. But Christ confuteth the Saduceis
insufficientlie with this, that God is the God
of Abraham, Isaak, and Iacob. And that
God is the God of the living, and not of
the dead. Of them that liue, and therefore
are, and not of them that liue not, and
therefore are not, and of them that shall
liue, in whole and not onelie in part. And
it is spoken in the present tense, of the li-
ving, as well for the certaintie of the bo-
dies rising, as for the assured being of the
soule in the meane seafon in the handes of
God. And herein concerning the soule (for
of the bodie I haue said sufficiently) what
becometh of it when man is dissolved: I
can not but marvel what M. Brittow mea-
neth to mencion, that there be many texts
to make it probable, that not any one en-
treteth

Reply to D. Brittow cap. 8 part 2

treth into heauē, no not since Christ's time,
till the generall resurrection. Al these pro- Ber. li. The-
babilities are aunswered by a learned man ol. Epist. 8.2
of our own age in perfitt maner particuler- Epist.
ly vpon occasion, & heare I reade it need-
lesse to trouble the simple with imperti-
nent disputes. It may suffice them to know
that while we are in this bodie, we are pil-
grimes from the Lorde, ergo not so, when
the tabernacle therof shall be layed aside.
But then we shall be as it was saide to the
theefe, eu'en in the day therof with Christ
in Paradise. And what is Paradise, but
heauen? for so Sainct Paule when he tal-
keth that he was taken vp into Paradise,
he tearmeth it the thirde heauen. Euerie
man sayth Austine, sleepeth with his cause,
and shall rise with his cause. But in the
middle time, as in our common sleeping,
some sleepe quietly, some haue heauy and
sorrowfull dreames: so when we go into
the common bed of the earth with our bo-
dies, yet our soul hath her rest with a sense
of ioye, or hath a feeling of sorrowfull
paines. *Habent omnes anime, quum de secun-
do hoc exierint &c.* All soules when they de-
part out of this worlde (straight) they
haue their diuerc places of receipt, if

*Immediately
upō the de-
parture one
of this mor-
talitie the
soule is re-
ceaved into
the ioyes of
heauen.*

*Luc. 23.43
2. Cor. 12.2*

*Tract. in
Iohn 4.9*

they be good, they haue ioy : if they bee naught, they haue torment, and when the generall resurrection shall be, the ioye of the good shall be more ample, and the tormentis of the wicked more grieuouse, when with their bodies also they shall be tormented, and this is onelie the differēce. Wherfore in the hour of death, let no faithfull man doubt, but that he hath a present entrance into heauen, and that he shall be with Christ there, and that he may pracie, looking vpward into heauen, both with Christ and with Steeven : Into thy handes O God I commend my spirit. O Lorde Iesus receaue my spirit.

^{14.25.14} And this is a kinde of glorification, which shall be consummated after the consumption of all thinges. In the meane time while wee yet remaine in this world, there are dueties to be done, and euerie man hath his talentes, fewe or manie, or at least one, and that one he may not hide in a napkin, like the idle man ; nor digge it in the earth, where it may rust, much lesse throwe it to the dunghill, that is bestow it vpon bad and vileyfes.

The noble man is gone into a farre countrey, the maister to a wedding : but they

they will certaihelie returne againe, but when, that is yncertaine, whether at the *Why the
first; seconde, thirde, or fourth watche,
whether in the euening, or at the dawning
of the day: and therefore is so yncertaine,
the rather to excite thy care, and stirre vp
thy diligence, to prouoke thy watchful-
nesse, to set thee alwayes in a continuall
expectation, both of his comming particu-
lerlie to thee, and in generall to iudge the
world.*

But if thou like the euill seruaunt saye,
tushe the Lorde differeth to come, and
being absent can not see what is done a-
misse, and cruelly shalt misuse thy fellow
seruauntes, or riotouslie mispend thy mai-
sters substance, wasting all in wantonnesse
and excessse, liuing in pleasure, and fatting
thy selfe, as in the day of great slaughter
and much feasting, & shall common with
thy soule, after this maner: O my soultake
thy rest, this iolitic will not faile, this ease
on earth is euerlasting: behold suddenlie
when thou thinkest least, this night be- *Luc. 12.46*
fore euer the morning can come, death
is at thy doore, thie dayes are numbred,
thy deeds are waighed, thy doom is come,
and thy soule shall departe, not onely this

life and so an end, but shalbe sundred from the nomber of the liuing with God, and shall liue in torment euerlastingleie with Satan and his angels without end.

Nay rather let vs imitate the faithfulness of Sainct Paule, who in respect of others, & namely of his brethre the lewes, what a continuall sorrowe conceaued he, howe hartie was his desire, howe feruent his prayers in their behalfe? Yea, he had care of all congregations. Who is weake and I am not affected? Who is offended, and I not grieued? And in respect of him selfe he ranne his race, he kept the faith, he fought a good fight, & knew that there was a crowne repos'd for him. And because wee may not thinke, that this toucheth onely Sainct Paule, he addeth, not onelie for me, but vnto all, that loue, and therefore looke for Christes comming, euen with loynes girded, that is with diligence, and with lightes in their hands, that is, with skill, as it is in the Gospell.

2. Tim. 4
But hee that in steede of running his race, shall sit him downe lazilie, or diuert before he come to the goale, or in steede of keeping, shall make shipwracke of the faith

faith, and in steed of fighting, shall striue
vnlawfully, there is laide vppe also a re-
warde for such, euен the reward of iniqui-
tie, and when he little thinketh, the day
of the Lord shall come vpon him, much
like to a theefe in the night, and as the tra-
velling of a woman, suddainlie in the twinck-
ling of an eye, and then he shall be sent in-
to his owne place, as Iudas was, when he
hung him selfe. But as for the godly, we
hope and pray for prepared mindes, and
though by infirmitie we sleepe, euē as the
wise virgins did, yet we shall not sleepe to
death, or without oyle in our lamps as did
the foolish.

AG. 12. 5.

Mat. 25. 2.

Naturall men can iudge the face of the
euening, if it be red, they saie we shall
haue a faire day, if the morning red, we
shall haue raine, & it is true, if the figtree
or the mulbery sproute furth their leaues,
euerie one knoweth, sommer is nigh. We
are to discerne naturall euentes by natu-
rall signes. Haue we no skill (I trust we
haue as many as be spirituall) in spirituall
matters?

In the last times & waines of the world,
men shall attentively harken to spirites of
errour, the doctrine of Devils shalbe speed

abroade and be taught, mariages and the lawfull vse of meates as a matter of conscience shalbe interdicted. Antichrist shall sitte in the holy place, and as Austine ^{sayth according to the Greke text, in tem-} *Aug. de
cinit. Dei
lib. 20. cap.
19.
eis nov.* *plo Dei*, and shall challenge him selfe to be the Church of God. Know we not what these thinges meane.

2adov. I will go a little farther, and come from matters in religion vnto mens manners. *1. Thes. 2. 4* Charitie shall waxe colde, iniquitie shalbe rife and abound, and almost run ouer all the world like Noes flood, men shalbe selfelouers, there shalbe warres and rumors of warres in every corner, skant faith shalbe found in the earth except here and there, as it were an eare or two left after haruest. Is there nothing to be looked for vpon consideration of this? verily almost there remayneth not any signe to be fulfilled, but the Sunne to be darke ned, or the Moone loose her light, and that the starres droppe from heauen, and the verie celestiall powers be shaken and remoued. The euening is red, yea blood red, wil not the morrow therefore be fair, and ioyfull to all the godly? Lift vp your heades, ye that mourne, for your redemp tion

tion draweth neere. Yea, the morning is red also, and shall not a tempest ouertake the wicked? Cloudes like wool-packs houer ouer our heads, and thicken in euerie coast, the haruest of the worlde is white, and calleth for a sickle. The end of all is at hande, yea the endes of the worlde are come vpon vs. Life eternall is the gifte of God, and euen anone he will make full deliuerie thereof. Euerie man shall receaue his peny, his palme into his handes, his crowne of life for his head, the white garmente that neuer soyleth, the euerlasting foode, that neuer perisheth, the waters that neuer fayle, the candle that neuer goeth out shall euen anone be deliuered vnto all. They who sowed a winde, shall reap a whirle-winde, but they that sowed in iustice shall reape mercie, they who gathered Manna on the six day, shall rest on the seuenth. They that sowed in teares shall reap in ioy, and their ioy shall no man take from them.

As the Geometrician by the measure of Hercules foot, proportionally conjectured of the stature of the whole bodie, so by humaine similitudes we may conceaue

somewhat of those ioyes, and that glorie, which in this day shalbe accōplished, but perfittie to the full to set them furth, because they are not yet reuealed, it passeth all wordes, all writinges, all imaginacions of all the tungen, or pens, or harts of mortall men.

*The que-
stion of e-
qua-
lities or
inequa-
lities
of glory nor
much ma-
teriall to
faith and
godlines.*

Wherfore the questiō that some moue of higher or lower, greater degrees of more glorie, in some then in some in the day of glorie is to no great purpose. For in the highest degree, there is no difference of degrees, or if so, yet our glorie shall be so much, as we will either desire, or can containe. And what neede further reasoning in a matter not taught in the scriptures? wherfore both in this and all the like questions, I aunswere with the wordes that the woman of Samaria vised to and of our Sauiour. The well is deepe and I haue no vessel to draw vp such water.

*Wheth-
er we shall
know on an
other in
the next
life.*

Concerning a question, that in this place is much moued by some, & throughly refolued by none that I know, I will say what I thinke, and the rather to take away the question if it may be then to decide it.

Vpon the appariōn of Moses and Elias in

in mount Tabor in our Sauiours transfiguration, it hath bene thought of some, that in our glorified state we shall know and be knownen one of an other. But by the way I wil first give a more necessary note because of occasion of Moses appearing. Moses was buried, no man coulde tell where, but yet here he appeared. Whereupon ariseth a comfortable consideratiō, that though man can not tel what becommeth of mēs bodies & the bodies of many Marters, that are throwen to the lions, devoured of dogges, cast into Sequana, or thrown into the sea, burnt to ashes, &c. Yet God knoweth, and as he made Moses here to appeare, so here after the bodies and soules of all his afflicted Saincts, shall appeare at his second coming, euen at the blast of the trumpet.

Deut 34.6.

Now for the question how could those be knownen & discerned? there were many hundred yeares between Eliastime, & Peters, and Iohns, who were with Christ in the mount, and there was a thousande yeares betwixt Moses time and theirs, and if there were but an age difference, yet howe coulde they be knownen at the first blash? and then if they being before vn-

knownen were so soone knownen in this but transfiguration, how much rather shal we knowe them in our glorification, with whō we were acquainted, of whose bones we were bones, of whose flesh we are flesh, & of whose race we descended, whose kindnes we loued, whose loue in all manner of godly familiaritie & tender friendship we enjoyed.

For this, that Moses and Elias were discerned the text setteth downe, howe they were discerned it setteth not downe. A simple aunswere is easiest and truest as I take it. God who made the apparition to Peter and Iohn, gauē vnto Peter and, Iohn the knowledge to discerne who they were that appeared, whether he will giue them the like knowledge in the life to come because the scripture is silent, I dare not definitiuely say or argue to or fro.

Farther it is reasoned: Adam in his innocencie straight way, notwithstanding he were asleepe, when Euē was taken out of his side, yet he knew, who Euē was: semblably, when this corruption shall put on incorruption, when sinnes fulnes shal chāge for innocency, like to or else more perfitte then Adams in Paradise, when our knowledge

ledge in part shall be made perfitt, and our charity intended to an higher degree and extēded to more in number, then we may, if we know the things that we knewe not before, much more know the things, and recognize the persons we knew once.

I will not dispute against this opinion, much, for peraduenture it may be true.

Farther it is reasoned, that if the damned spirite of the richman in hell, notwithstanding the great distance & chaos betwixg, could discerne Lazarus & Abrahā in heauē, that the soules of the iust and perfitt me shal much more see with a clearer eye the society of all, but especially certaine in the cytie of the Saincts.

I will not answer this to be parabolical, & that euery part of a parable doth not cōuer proue euery matter, that it may be fitted vnto. For it may be that this very part thus vrged, is not of a thing altogether impossible.

But that which I shall shortly remeber by occasion of the question moued, is most true, and much to be considered.

First it is true that death is a passage into a better life to all that beleue, a doore, & entrance into heauen, a redy meanes to be

with Christ, and not where Christ is one-
ly (for Christ according to his Godhead
is excluded no place) but with Christ, and
in Paradise are they , who die a corporall
death, but yet liue vnto Christ. And therent
this being throughly considered it doth
lenifie such natural passions as are incident
to the sonnes of Adā , it maketh the bitter
cup to haue a sweete taſt, it breedeth a de-
ſire to be diſſolued, and a longing to be
at our long and laſt home . For the things
here are nothing to the thinges there : yet
are we hardly induced to leaue them , and
herein they ſerue & loue vs moſt, and we
them.

But let vs conſider, when we die , we
depart from the world, and therefore from
worldly affections alſo we ſhould depart,
and beake our ſelues wholly to a better
habitation , and vtterly to haue nothing
to do, with the things that are done vnder
the ſunne after the diſpositiō of our house
and temporalities , as Eſaie exhorteth the
king.

A wet eye and an affectionate minde
doth neither diſcerne aright , nor iudge
vprightly in this caſe, and when we ſhould
be rauished with the loue of his face, to
whom

whom we go, we looke backward, whether we shall see the faces of our old frinds any more.

In the resurrection they neither marry nor are maried, mariage is the neerest conjunction amongest men. But then the respects of mā & wife shalbe swalowed vp as it were a candle put out at the rising of the Sunne. Therefore the affections toward father and mother, children and kinred, of consanguinitie and blood of affinitie or amity which are lesse, shal also cease then. For they will either hinder somewhat, or doe much hurtte in the quietnes of our passage.

I reade of one Rotholdus (of whome Sigibert doth write) a man of name, and a Duke, when he shoulde be baptised, he would knowe whether there were moe in heauen or in hell, and what acquaintance he had in either place, was not this a great folly?

In the second booke of Samuel Dauid maketh offer to an old aged man Barzelai, that elswhen, had shewed him kindnes, & that now God had blessed Dauid, and had brought him to the kingdome, he woulde requite the old man, and offered him that

2. Sam. 19.

O

he should goe with him , & be in his court at Ierusalem . But Barzelay on the other side maketh a contrarie request vnto Dauid, that he may returne to Gilead, and dy in his own countrie , and be buried in the graues of his auncestors , and as for anie pleasure that he could take in the kings pa lace, he said he was ouerspent and worne, his sense of tasting was gone, & so of hea ring, the voyce of the singers and the count musicke did not affect the old man.

In the storie we see a contentation in the aged man, and also a loue to his coun try whereby he preferred Gilead before Ierusalem . I do not altogeather discom mend euery point in his affection. But, by application , if I may speake , there are ouer many Barzelaiies now a dayes both in their liues, and in their deat hes . They are so long time accustomed to the worse that they disdaine the better , they cannot taste the truth , they will not heare the mu sicke of the charmer, charme he neuer so cunningly . They began in superstition they haue long continued in error , and they will needes be buried in the idolatrie of their forefathers, and they will go whether they thinke they haue most acquain

tan

tance. But true religion goeth neither by the most, nor by those that seeme to be most neare a man commonly.

In our life, the worde is our direction, the spirit our guide. In our death we must, as we resignc our bodyly substance vnto godly vses, and our bodies for a time, into the bosome of the earth, so without more adoe, & without forecalting of doubts, or scruples, of curious, fancifull or affectiōnat questioning must we wholly yeeld vp our soules vnto God our father a safe keeper of them vnto the gloriouse resurrectiō

in Christ Iesu, to whom with the holy

Spirite three persons, and one euer-

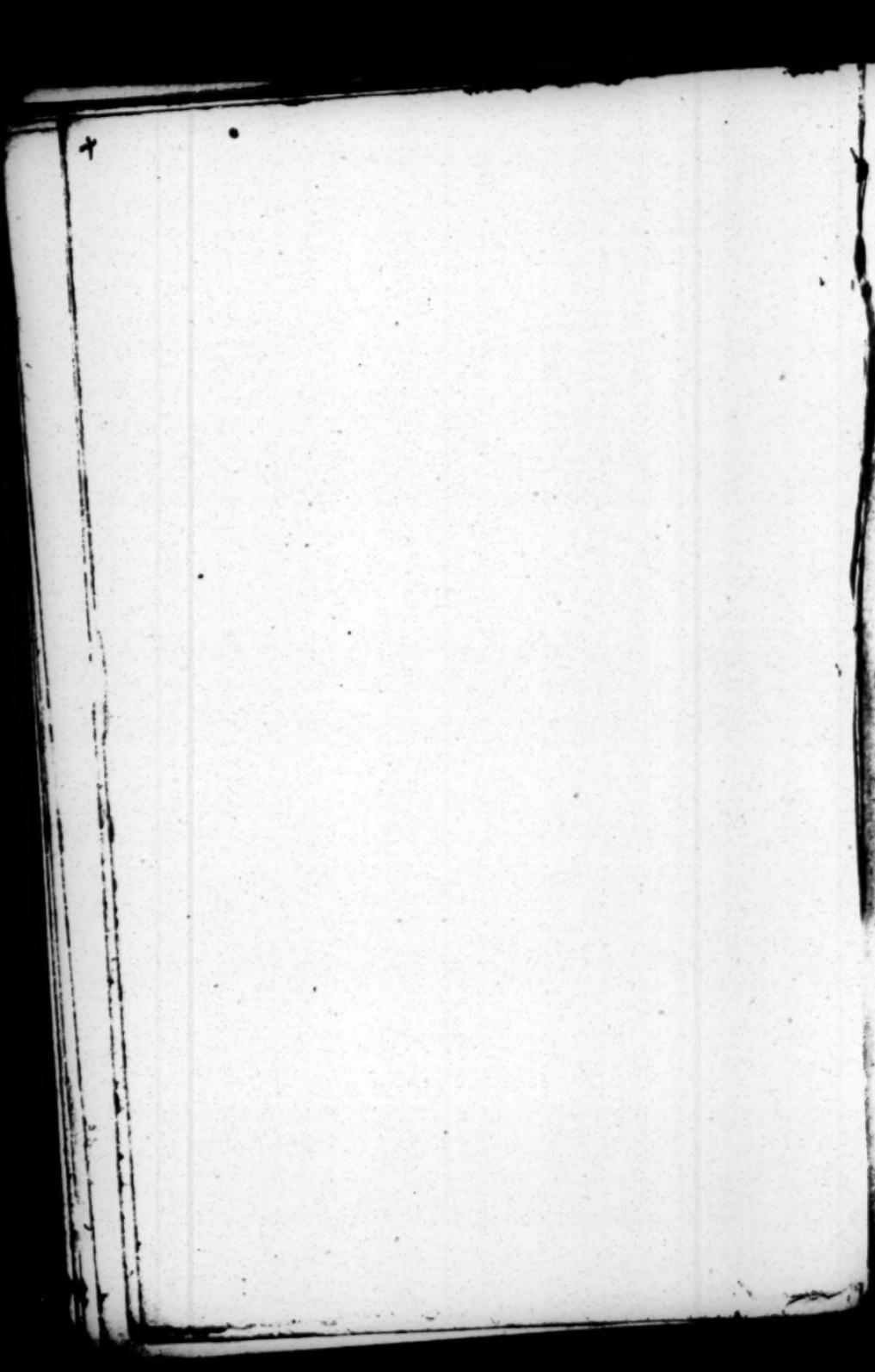
liuing God be euerlasting

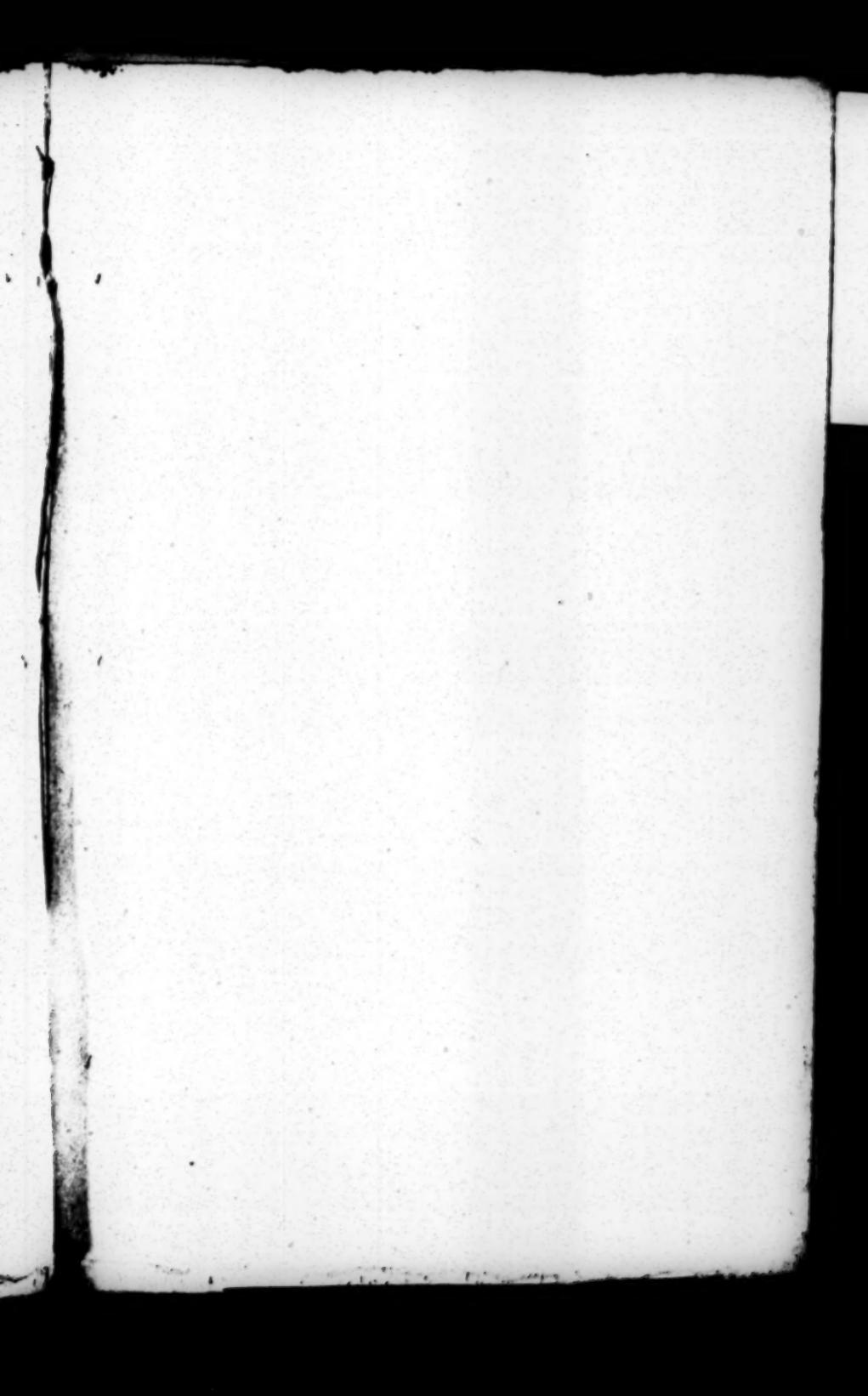
praise, Amen.

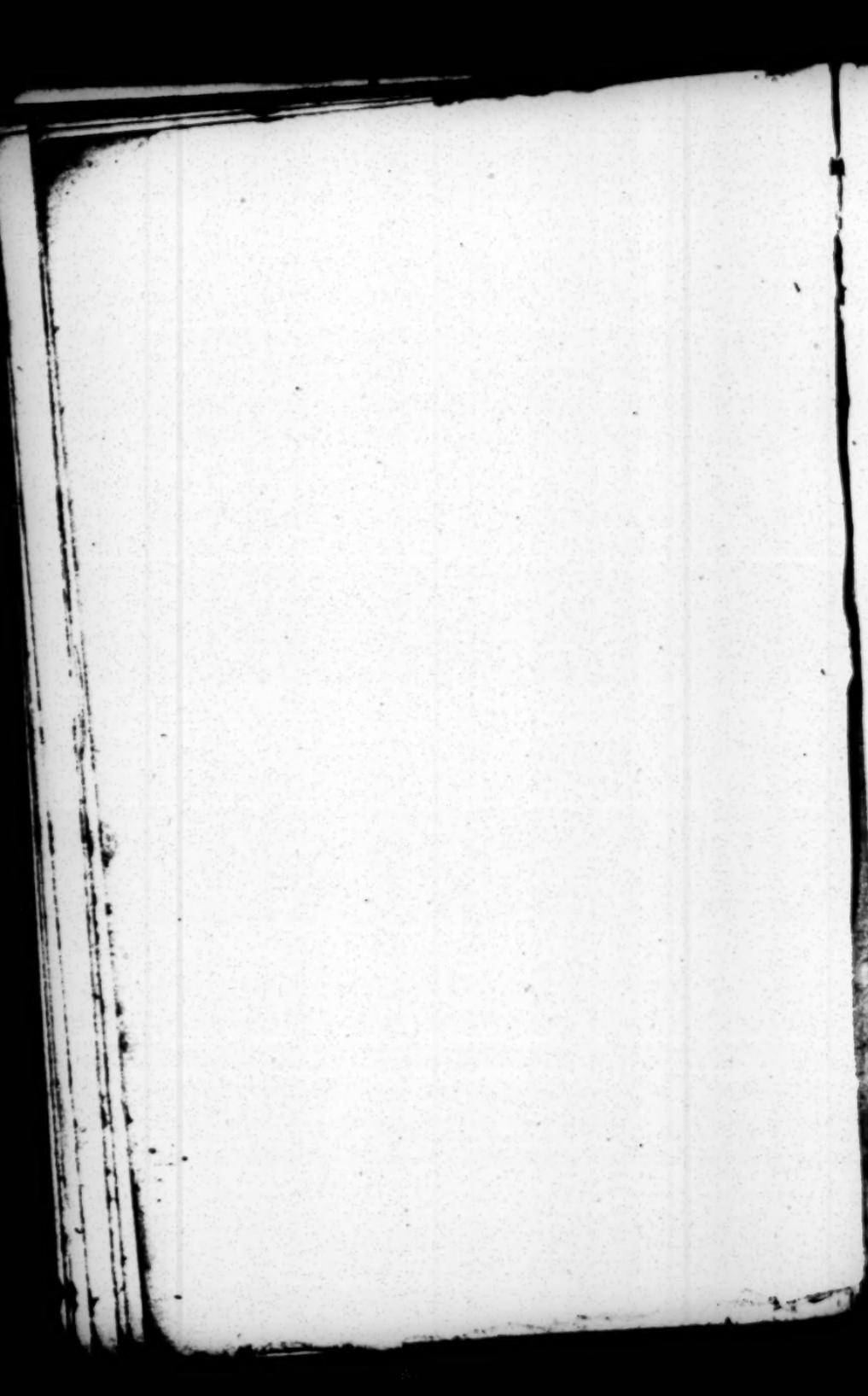
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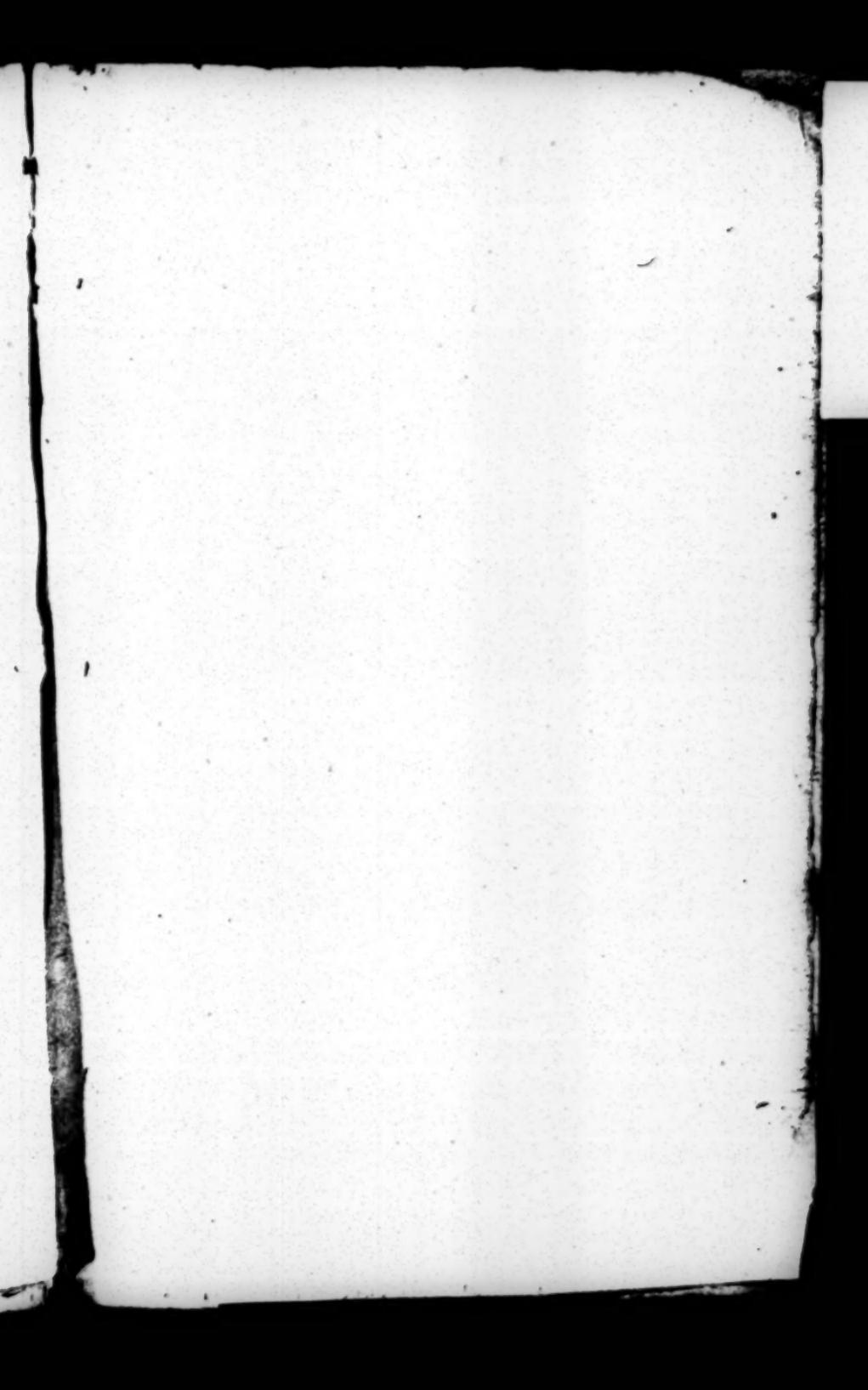
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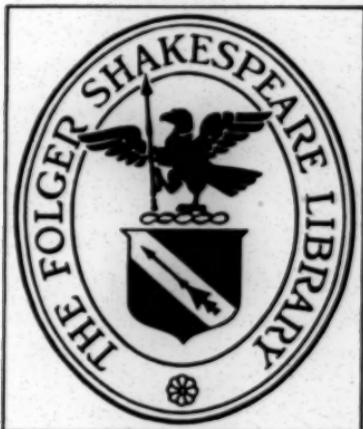




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Collated & perfect

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8.M.D.



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